

National Brotherhood Ministries Leadership Manual



Church of Christ Holiness, U.S.A.



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A National Auxiliary of the Church of Christ Holiness U.S.A.

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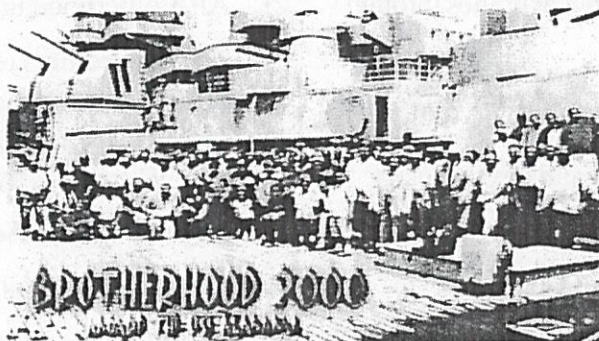
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BROTHERHOOD'S HISTORY

Church of Christ (Holiness) U. S. A.



Revised 2003, by Thomas G, Sutton

It is believed that the Brotherhood started in the year 1938, by brother Delmar Robinson of Norfolk, Virginia.

Brother Delmar Robinson came up to a group of men and said to them, "Here is a group of men who are lifting up the name of God." He asked, "Could we as brothers come together as a group and call ourselves the brotherhood of the church?"

Thus the men of St. Timothy Church formed the first brotherhood known to the church of Christ (Hol) U. S. A.

The first project taken on by the brotherhood is believed to have been the purchase of a piano for the church. The brothers paid one dollar (\$1.00) per month until the piano was paid off. This effort opened many doors for the brothers in the church and community to assist in the development and activities of young boys.

In later years the Southern District came together as one brotherhood unit for the purpose of reaching out to all young men of the church in the Southern District. The late brother Joseph Malloy, a faithful member for many years, was selected as the first president.

Brother Delmar Robinson would not leave a meeting without shaking hands with each brother and saying "let brotherly love continue."

Brother Albert Dunn became the president of the brotherhood at the First Church in Norfolk. The brotherhood was organized as a big brothers club to help meet the needs of the young men by providing financial assistance, sponsoring outings and other activities through the church.

The National Brotherhood was organized in the early 1940's for the purpose of unifying the brothers, to grow in grace and the knowledge of our Lord and Savior Jesus Christ, and to develop men's units which offered opportunities for Christian fellowship and services. There appears to have been a void here.



In 1981, at the National Convention in San Diego, California,

Thomas G Sutton (ND) was elected as the president of the National Brotherhood. Other officers were: Frederick Connors (SC), Vice

President; Gregory Wilkerson, Secretary (ND); Walter Douglas,

Treasurer (ED); Henry Beauchamp, Assistance Secretary (PNW)

Recommendations:

- 1) That the brotherhood creed be adopted and used in all brotherhood meetings.
- 2) . All brotherhood units adopt the big brother concept.
- 3) . That all brothers read at least two (2) books, such as *Maimize Manhood*, by Edwin Louis Cole; *All A MAN or Woman Can By*, by McDonald; *WALKING IN GOD LIGHT*, by Jim Larson, PH.D.; *BECOMING A MAN OF HONOR*.
- 4) That brothers commit to memory:
 - a) Bible verses and/or chapters of the Bible



History of the Brotherhood

- b) *His Fullness* Songs, by C. P. Jones
- 5) The Brotherhood support:
 - c) The Master Plan
 - d) C. M. & I. College
 - e) Truth Paper
- 6) Plan and support activities, programs, outings and projects that would enhance relationships.



During Brother Sutton's tenure as president:

a Brotherhood Leadership Manual was developed (1989) and shared with all active and potential brotherhood groups

- the brotherhood breakfast was initiated at a convensions setting
- reading and learning program was introduced
- a suggested reading was developed
- Brotherhood theme song was adopted (*Rise Up, O Men of God*, page 499, in *His Fullness*) as well as the Brotherhood creed; and encouraged
- all churches were encouraged to develop a brotherhood unit.

Brother Gregory Wilkerson served as Secretary of the National Brotherhood and is now the National Brotherhood President.

Brother Sutton spoke in workshops and presented at conferences held in Norfolk, Virginia; Chicago Illinois; Cleveland, Ohio; Michigan; Texas; California; and Mississippi.

The Brotherhood pin was designed and produced by Brother Maurice Washington and Greg Wilkerson in 1986.

Brotherhood Embracing W.H.E.A.T.



WORSHIP

We are committed to being a community of worshippers who, led by the Holy Spirit, glorifies God, magnifies His Son and edifies His people as every member celebrates in our worship service.



HOLINESS

We are committed to a life of holiness, which must be the focus of each member. We will strive to obey all of God's commandments, apply the principles of Jesus' teachings, and follow the leading and guiding of the Holy Spirit in our daily lives.



EVANGELISM

We are committed to evangelism that is conducted with a compassionate vigor as we inspire and equip our members to be witnesses for Christ by seeking the lost and unchurched.



ACCOUNTABILITY

We are committed to accountability and to pursuing excellence in our administration through skillful stewardship of our talents, time, facilities, finances, and all resources entrusted to us by God and His people, at every level of the church.



TRAINING

We are committed to training ministers and lay persons to be skilled in leadership and the work of the church, through training that is biblically based, contemporary in its application and aimed at realizing the vision of our church.



Prayer-Care-Share Lifestyle



The National Brotherhood Ministries has adopted the Prayer-Care-Share Lifestyle

We all should be aware of the values that the COCHUSA embraces under the phrase (WHEAT). To emphasis and implement these values we are committed to using innovative and strategic approaches to live out each value represented under (WHEAT). To emphasis the value of Evangelism we will be implementing a lifestyle practice called "Prayer, Care, Share" or "PCS."

"God has called those who know and serve Him to pray for, care for and share Jesus Christ with those we live, work and play around. The National Brotherhood Ministries of COCHUSA is focusing on training, equipping and encouraging every member to live the Prayer Care Share Lifestyle. We are asking all brothers to take the time to write down the names of people in your circle of contacts who do not yet know the Lord.

It is extremely important that as we conduct the business of the COCHUSA we practice one of the major reasons why, we as believers, are left here on the earth and that is to go and make disciples of all peoples. As we open/close in prayer during any of our meetings, we will take time to pray for those on our personal Pray Care Share list and believe our Holy Heavenly Father will draw them to saving faith in Christ. Lets Pray!"

I will let my light shine by...

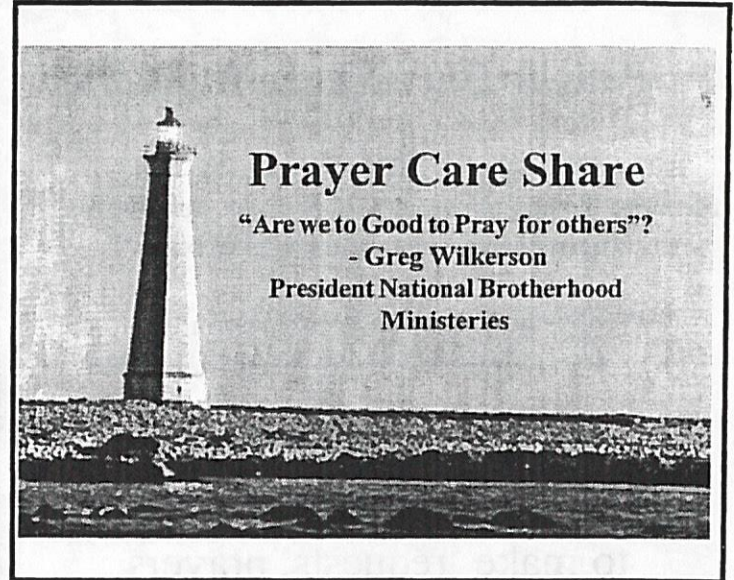
PRAYING...the BLESS prayer

B Body—health, protection, strength

L Labor—work, income, security

E Emotional—joy, peace, hope

S Social—marriage, family, friends



S Spiritual—salvation, faith, grace

"I urge that requests, prayers, intercession and thanksgiving be made for everyone."

I Timothy 2:1

CARING...

- Loving as Christ loved
- Being a true friend
- Meeting people's needs
- Listening with interest
- Lending a helping hand
- Speaking encouraging words

SHARING

- Filling my conversation with grace
- Speaking about Jesus Christ
- Giving hope-filled answers to seekers
- Taking people to worship services
- Sponsoring an evangelism event
- Giving evangelism literature or video

For information on resources to help you pray, care, and share, please go to

www.lighthousemovement.com



Prayer-Care-Share Lifestyle

My Prayer-Care-Share Reminder

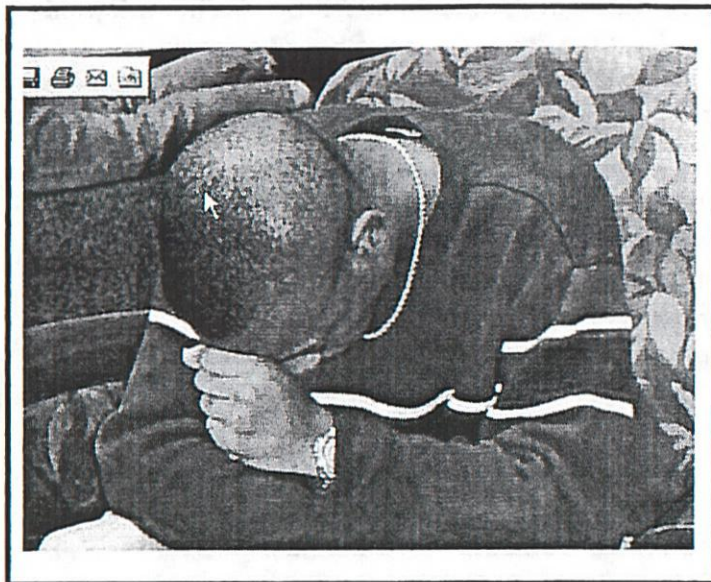
“Lord, shine your Light through me to the family members, friends, classmates, co-workers, teammates, customers, clients, and neighbors listed below.”

Choose persons who are relationally:

- (1) CLOSE (2) CASUAL (3) CAUTIOUS

My Commitment Prayer

“God, you have commanded me to make ‘requests, prayers, intercession and thanksgiving’ for everyone. So, out of obedience to you and out of love for the unsaved and hurting persons I know, I commit myself to pray for them and to love them in the name of Christ.



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Our Mission



The purpose of the National Brotherhood Ministry is to have a men's ministry established in the Church of Christ (Holiness) USA that will offer opportunities for men to be godly influences in their world; to experience Christian fellowship as a result of developing vital relationships; and to actively participate in activities or events that glorify our Lord and Savior, Jesus Christ.

MISSION STATEMENT

The National Brotherhood Ministry of the Church of Christ (Holiness) U.S.A. is an organization comprised of men who are connected to God, empowered by Christ, and guided by the Holy Spirit. Our mission is to equip, develop, and encourage men in becoming men of spiritual valor, obedient disciples, and kingdom builders, as a result of our proliferating relationship with Christ and other Christian brethren.

VISION STATEMENT

The National Brotherhood Ministry seeks to cultivate biblical masculinity through relationships of brotherly love and peer accountability, bible-based training, and Christian mentorship, resulting in Christ-like character, service, and leadership in our families, church, workplace, and community

ASSOCIATION

Any man who makes the commitments as stated in Article V qualifies for membership within the NBM.



The Importance of Men's Ministry



God-centered rather than program

centered: God-centered rather than program-centered. The greatest need in men's ministry is to teach men to hear and obey God. When I was playing little league baseball, I remember my coach telling me to keep my eye on the ball. This is a requirement for being a good hitter. Spiritually speaking, it is easy to take one's eyes off of the ball by relying on a program rather than a Person, Jesus Christ.

Led by men who model what they want to see multiplication: led by men who model what they want to see multiplied. As the leaders go, so goes the ministry. John 1:14 says, "And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth." Jesus modeled what He wanted to see multiplied. Each men's group needs leaders who are determined to do the same.



Sustained by relationships: sustained by relationships. Believers are not "lone rangers." The many "one another" passages in the Bible tell us that men need each other for encouragement, accountability and spiritual growth (Proverbs 27:17, I Thessalonians 5:11, Romans 15:14 and Hebrews 10:24). A Christian man needs to surround himself with some trusted friends who will be honest, transparent and confidential as weaknesses and burdens are shared. Relationships are crucial to building and maintaining an effective men's ministry, as men are far more interested in relationships than programs. And don't forget it!

Balanced: balanced. A written purpose statement for men's ministry should be constructed to reflect a balance between helping men come to God, grow in Christ, serve through the church and go to the world. Thriving men's ministries "lead men to discover how they are uniquely called and shaped by God to live the Great Commandment (Mark 12:30-31) and fulfill the Great Commission (Matthew 28:19-20) in every aspect of their lives."

Founded and fueled by prayer: founded and fueled by prayer. Jesus modeled a prayer life for His followers. He must have felt like He was making some headway with His disciples when He heard them say, "Lord, teach us to pray (Luke 11:1)." So, from the beginning, there must be a group of men gathering together for prayer on a weekly basis to pray for the needs of their church and especially the needs of their men's ministry.

Culturally relevant: culturally relevant. Paul declared, "I have become all things to all men, so that I may by all means save some (I Corinthians 9:22)." While his presentation of the gospel never changed, Paul's methods for delivering the message were constantly changing. In Iconium, he entered the synagogue to share the gospel (Acts 14:1). In Philippi, he went down by the riverside to fish for souls (Acts 16:13). In Athens, he strolled down Main Street and struck up a conversation about religion with the men gathered on the town square (Acts 17:16-34). Effective men's ministries find ways to connect with men "on their turf."



The Importance of Men's Ministry

**BISHOP EMERY LINDSAY,
NATIONAL PRESIDENT OF THE CHURCH OF CHRIST
(HOLINESS) USA**

As our world communities and families stand on the eve of the 21st Century, we desperately need men who will be trailblazers for the coming generation. The Brotherhood of the Church of Christ (Holiness) U.S.A. is committed to training and mentoring godly men who will face the challenge of Manhood and dare to make a difference for Christ and his Kingdom. The old hymn song says it best: "Rise Up O Men of God". Lets rise up in our families, communities and nation, and show our world real men serve Jesus as Lord.

**MAURICE T. WASHINGTON,
NATIONAL BROTHERHOOD SECRETARY**

On behalf of The National Brotherhood of the Church of Christ Holiness U.S.A. and President Gregory Wilkerson, it gives me great pleasure to assist in developing the National Brotherhood Leadership Manual, and passing this message to all of our men of the Brotherhood.

As men of integrity, our goal is to adhere to the principles for godly living set forth in the Bible, as David vowed to walk in integrity: "*As for me, I will walk in my integrity,*" Psalm 26:11. But he could only do it by trusting the Lord to help him.

Let our lives, and our character be the dictionary that best defines a man of integrity. This Christ-like character should be a part of us 24 hours a day, 7 days a week. It should be a way of life, our make up, who I am, our DNA. Seek Christ with a sincere heart and he will help you to be all you can be for him. Christ is looking for a few good men. A PROMISE KEEPER.

**GREGORY WILKERSON
NATIONAL BROTHERHOOD PRESIDENT**

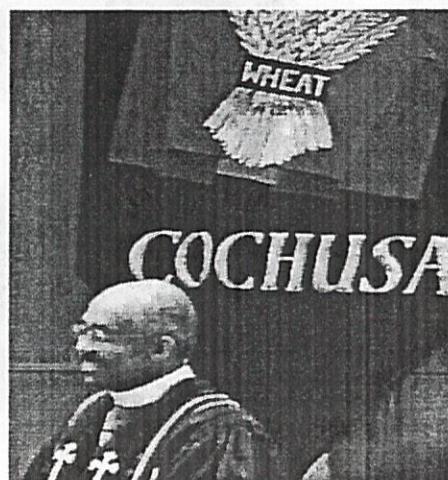
Men's Ministry is vital to the Christian Church. Many may not understand why this so, or why I have a passion

for men's ministry. To highlight this point, when I was in grad school, my professor clearly stated, "If people see that you have a passion for something you want accomplished, they assume that the passion is sparked by self interest. Therefore many will not support your passion because of their suspicion about your motives."

I've learned not to look for overwhelming agreement on those things that I happened to be tuned in to, but if I am a part of something that's in God's plan, nothing will stop it. I am not looking to necessarily convince men that men's ministry is important, I am leaving that up to God. I just asked God to use me as a vehicle to communicate what He wants. What God wants therefore becomes a passion of mine.

I believe that eventually the Church of Christ Holiness will have an active men's ministry in each of its local churches. Each Pastor will enjoy the support of the men standing with him at his church. Each Bishop of will enjoy the support of the men of their diocese. The women will be proud to be married to those men who profess and then do so.

One day, I hope that we the men of our great denomination, will "rise up", and be the men that God would want us to be.



Leading Men



THE MEANING OF LEADERSHIP¹

The Leader of an organization is expected to define both in writing and especially, through behavior the beliefs and values of the institution.

- A Leader should provide to the organization a clear statement of its vision and its strategy
- A Leader is accountable for the design of the organization
- A Leader is responsible for lean and simple statements of policy consistent with beliefs and values, vision and strategy
- A Leader is responsible for equity in the assignments of all resources, tangible and intangible, in relation to agreed on priorities.
- A Leader focuses not on her own image as leader, but on the tone of the body of the organization.
- A Leader ensures that priorities are set, that they are steadfastly communicated and adhered to in practice.
- A Leader ensures that the planning for the organization at all levels receives the necessary direction and approvals.
- A Leader reviews and assesses results primarily in three areas: key appointments and promotions, results compared to the plan, the connection to key publics.
- Leaders are accountable for the continuous renewal of the organization.
- A leader should never embarrass it's followers

¹Leadership Jazz, DePree, Max , 1992, Dell Publishing House, pp 26-32





Lessons on Leadership (WHY PLAN?)

HOW A LEADER PLANS
Nehemiah: Lessons on Leadership
Nehemiah 2:1-9
Rick Warren
Saddleback Church

I. WHY PLAN?

1. God does it.

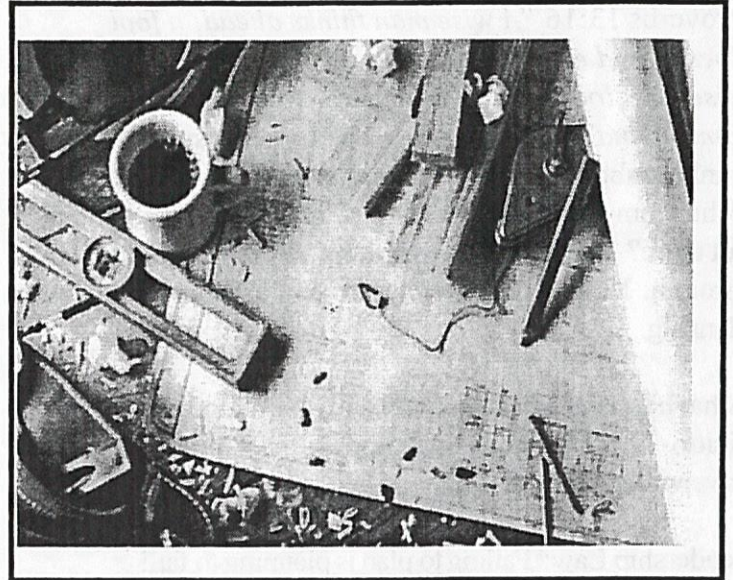
Jeremiah 29:11 *"For I know the plans I have for you," says the Lord, "plans to prosper you and not harm you, plans to give you a hope and a future."* 1 Cor. 14:33 *"For God is not a God of disorder but of peace."* He plans. If God plans, it's OK for us to plan.

2. God commands it.

1 Cor. 14:40 *"Everything should be done in a fitting and orderly way."* Prov. 4:26 (GN) *"Plan carefully what you do, and whatever you do will turn out right."* Prov. 16:9 *"We should make plans counting on God to direct us."*

3. It's good stewardship.

Ephesians 5:15-17 (Phillips) *"Live life, then with a due sense of responsibility, not as men who do not know the meaning of life but as those who do. Make the best use of your time. Don't be vague but grasp firmly what you know to be the will of the Lord."* Time management involves making the best use of opportunities. that requires planning. It's good stewardship to plan. It's not good stewardship to go through life without any planning at all.



II. HOW LEADERS PLAN

1. Think it through

v. 1, "In the month of Nisan" — Nehemiah had gotten this burden four months earlier and for four months he's been waiting for something to happen. Now, something happens. What had been happening between when Nehemiah first got the idea of rebuilding the wall and when he actually got the opportunity to present his program to the king. What had he been doing? He'd been praying, but he also had been planning. We know that by the way he responded to the king when the king said, "What do you want." Nehemiah knew what to ask for because he had been planning.

Howard Hendricks said, "Nothing is more profitable than serious thinking, and nothing is more demanding." Leaders need time to think, time to get away.

Leaders make time for think time. A law of leadership.



Lessons on Leadership (WHY PLAN?)

Proverbs 13:16 *"A wise man thinks ahead; a fool doesn't and even brags about it!"* Prov. 14:8 *"The wise man looks ahead. The fool attempts to fool himself and won't face facts."* It's wise to spend time thinking about your life. Ask yourself three questions: Where am I now? Where do I want to be? How will I get there? That's what Nehemiah did. He was thinking it through. He was praying for four months but he was also planning.

What happens when you pray and plan? God gives you a vision. That's the mark of all leadership. You've got to have vision to be a leader.

Leadership Law: Failing to plan is planning to fail!
You've got to think it through.

2. Prepare for opportunities

When opportunity knocks, you need to be ready to open the door. All of life is full of opportunities. There are overlooked opportunities all around us. A lot of times we're not ready for them.

v. 1 *"In the month of Nisan the twentieth year of King Artaxerxes the wine was brought to him. I took the wine and I gave it to the king and I had not been sad in his presence before. So the king asked me, 'Why does your face look so sad and you're not ill? This can be nothing but sadness of heart.' I was very much afraid."* This is the moment Nehemiah has been waiting for. He's been praying for an opportunity to present his idea to the king. He's got an opportunity now to state his case. Because he had planned he was ready with the answer.

Notice he had a sad face. He had a burden he couldn't hide. He was getting a little discouraged by now. "God, aren't you going to do anything about this wall. I've been praying for it." Finally the king says, "What's wrong,

Nehemiah?" Notice it says *"I was afraid."* He was literally scared to death. In those days it was a capital crime to be sad before the king. The kings were very fickle in those days. They didn't want any downers. They didn't want anyone raining on their party. If you frowned in the presence of the king you'd get your head cut off. If you were depressed in the presence of the king, that was it! Notice it says, *"This is the first time I ever appeared sad."* That is a real gamble.

Not only that, but Nehemiah is going to ask permission for a leave of absence. In those days if a king did not like your request that meant he didn't like you. No wonder Nehemiah was frightened. On top of that he was going to ask permission to go rebuild the walls of Jerusalem and the king himself had said the walls could not be rebuilt! He's standing before a king who has the power of life and death. He has reason to be afraid.

Principle: Leaders move ahead in spite of their fears.
There is a myth that leaders are never afraid. Courage is moving ahead in spite of your fear. Notice what Nehemiah did with his fear. The king said to him, "What do you want? You're upset obviously." It says Nehemiah prayed. He sends up a little quickie prayer. This isn't the four months of prayer; he's already done that. This is the quick one! A silent, quick, on the spot prayer. "God, give me wisdom. Help me know what to say."

Then he answered the king in v. 3 *"Why should my face not look sad? The city where my fathers are buried, lies in ruins and its gates have been destroyed by fire."* He chooses his words very carefully; he assures the king of his loyalty, *"May the king live forever!"* Remember, this guy is also a bodyguard. If he's sad maybe he also knows of some assassination plot. The king's asking why his number one man is upset.



Lessons on Leadership (WHY PLAN?)

Nehemiah appeals to the Eastern respect for ancestors, “*My fathers graves are in ruin.*” The Eastern guys were into taking care of the ancestor’s graves. The king’s response was, What do you want?

The next three things Nehemiah asks for are evidence of planning.

3. Establish a goal

v. 5 “*I answered the king, ‘If it pleases the king and your servant has found favor in his sight, let him send me to the city in Judah where my fathers are buried so I can rebuild the wall.’*” Nehemiah gets specific here. He establishes a goal. He wants to rebuild the wall. He’s very specific: he wants to rebuild the wall.

Goal setting is the next step in planning. You have to have a target. If you aim at nothing, you’re going to hit it. Ask yourself three questions: What do I want to be? What do I want to do? What do I want to have? Those are the questions you ask in establishing a goal.

There are two common errors we make in goal setting: We set them too low and we try to accomplish them too quickly. Inch by inch anything is a cinch. Set big goals, make big plans — so big that God has to bail you out! God loves big planning. It honors God to be a big planner. This is what I’m expecting God to do. Not what I can do, this is what I want God to do!

Nehemiah said, I want to go rebuild a wall around a whole city. He’d never build a wall. He’d never built anything. He was a cupbearer. He had a big goal.

We set our goals too low and we try to accomplish them too quickly.

You set a deadline

You first get the prayer behind you. Then you think it through. Then you prepare for the opportunities. People say, “That guy has all the luck. He gets all the breaks.” I’ve found that the more I plan, the luckier I get. The opportunities are there you just have to be ready for them. Then you establish a goal. And then number four, you set a deadline.

Verse 6 “*Then the king with the queen setting beside him asked me, ‘How long will your journey take? and when will you get back’ And I said, ‘It pleased the king to send me so I set a time.’*” He established a deadline.

A goal must have a deadline. If your goal doesn’t have a deadline on it, it’s not a goal. This is the scheduling part of planning. You know what you want to do and then you know when you want to do it. Ask the question: How long will it take?

Nehemiah 5:14. Nehemiah actually came back to Medo-Persia twelve years later. Nehemiah was popular with this king. The king didn’t want him to leave. The king asked, “How long are you going to be gone?” This showed that the king really liked Nehemiah.

Why did Nehemiah throw in “... *with the queen setting beside him...*”? My guess is that she had an influence over the king’s receptivity. Probably Nehemiah and the queen were friends. He was the king’s right hand man. She’s setting there, he’s pouring the wine, everybody’s happy. Nehemiah says, “I’d really like to go back and rebuild the wall around the city where my father’s graves are.” Probably the queen influenced Artaxerxes to let Nehemiah go. Maybe Nehemiah timed it this way. But God had a time in it.

Nehemiah established a deadline.

Lessons on Leadership (WHY PLAN?)



5. You anticipate the problems.

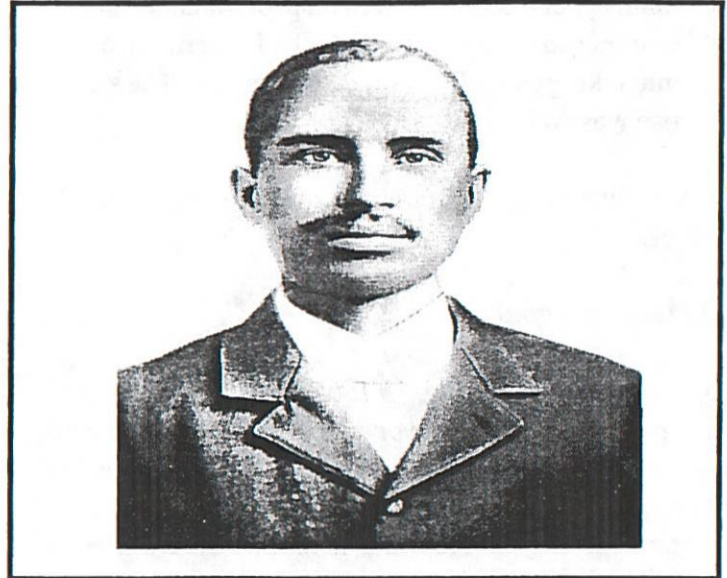
He's already asked for permission to go, now he's asking for protection. v. 7 *"If it pleases the king may I have letters to the governors of Trans Euphrates so that they will provide me safe conduct until I arrive in Judah."* It's about 800-1000 mile journey between Iraq and Israel. He's got to go through a lot of provinces. You didn't travel freely in those days. You had to go through proper procedures. Nehemiah said, "I want you to give me letters of authority so I'll have clear sailing and when I get over there, there is no problem. I need traveling permits to travel unhindered."

This implies that Nehemiah had thought it out. Remember he's just asked here on the spot, "What do you want?" He had already thought it through. This is a clear example of planning. He was not just praying during those four months but he was also planning so that when the opportunity arose he could say what he needs.

Question to ask yourself in your own planning when you're anticipating problems: What could hold me back? In planning a project, ask yourself, Why don't I have it already? What could hold me back? What are the problems? What could go wrong? If anything could go wrong, it will.

Nehemiah is thinking ahead. He's already thought ahead where he wants to go. He's already thought ahead when he wants to go. Now he's anticipating the problems.

Leadership Principle: Managers focus on solving today's problems, leaders focus on solving tomorrow's problems. Both of these are absolutely essential to any organization, family, business — you need both managers and leaders. But they are not necessarily the same. Managers must focus on the day to day details — today's problems. Leaders, the task of leadership, is to anticipate problems



that nobody else is even thinking about. They figure out a way to overcome the problem before they even get there.

I was thinking of the Saturday night service about a year before we ever started it. I could see the handwriting on the wall: we were filling out two services on Sunday. No one else was thinking of this. I was thinking about a year in advance. A leader must think further in advance than everybody else to figure out what the problems are so that when you get there, you already know how you're going to deal with them.

Management, on the other hand, which is just as essential a task, is dealing with the day to day problems. Both are necessary.

Proverbs 22:3 (Living Bible) *"A prudent man foresees the difficulties ahead and prepares for them; the simpleton goes blindly on and suffers the consequences."* Ever known anybody like that? I've been a simpleton many times in my life when I did not foresee the problems. One of the laws of life is that it's always easier to get in than it is to get out. It's easier to



Lessons on Leadership (WHY PLAN?)

get into debt than it is to get out of debt. It's easier to get into a relationship than out of a relationship. It's easier to fill up your schedule than to eliminate things from your schedule. It's a principle of life in every area. A wise man counts the cost.

Proverbs 27:12 (Living Bible) *"A sensible man watches for problems ahead and prepares to meet them."* Part of planning is to anticipate problems in advance and plan for them.

6. Calculate the cost

This is the budgeting part of planning. Principle number 4 is the scheduling part of planning, this is the budgeting part. In planning it takes both time and money. Have you learned that everything in life has a price tag? Here we give his third request.

v. 8 *"And may I have a letter to Asaph, the keeper of the king's forest so he will give me timber to make beams for the gates of the citadel by the temple and for the city wall and for the residence I will occupy?"* Nehemiah gives the king a shopping list. "First, I want you to let me go. Then, I want you to give me the protection to get there. And by the way, I want you to pay for it too." He asks for lumber to build three things: I want to build the beams for the city gates — he had thought it out. Then he said, I'm going to need lumber for the city walls. Then, I want lumber for my own house. Remember, Nehemiah is not a contractor. He's never built anything in his life. He's a cupbearer. Yet, when the opportunity arose he rattled off exactly what he needed. Why? He had planned.

The first step of leadership is prayer. The second step of leadership is plan.

How did Nehemiah know what to ask for? Evidently he calculated the cost. How in the world did he know there

was a royal forest near Jerusalem? Advance planning. This whole chapter indicates that he already knew what he was doing when he got into the situation. He even knew the name of the foreman. He had already figured all of this out way in advance, so that when the opportunity arose he was prepared for the opportunities.

The point I want to make is God has wonderful opportunities for you but you must be prepared to take advantage of them when they come. If Nehemiah had not had his planning done he wouldn't have been prepared. But because his planning had been so well thought out he knew exactly what to ask for. He had calculated the cost.

Luke 14:28 *"If one of you is planning to build a tower, he sits down first and figures out what it will cost to see if he has enough money to finish the job."* Who's speaking? Jesus. Jesus is advocating counting the cost.

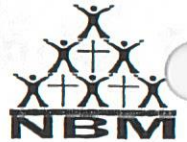
Notice what we've just looked at is quite a risk. All Nehemiah's asking for he's asking a pagan king to do. He lays out all of his requests very clearly and he trusted the Lord. Notice: He asked for the king's permission. "Can I have permission to go build a wall." This is a life or death situation. If the king doesn't like your request, it's off with your head. He's scared to death. The king says, OK. If most of us had gotten that far, most of us would have breathed a sigh of relief and beat a hasty retreat. We wouldn't have dared ask for anything else.

But Nehemiah hangs in there and tries further. He asks for the king's protection. "I want you to give me these letters of protection." The king doesn't flinch on that so Nehemiah continues.

Nehemiah asks for the king's provision. "Why don't you pay for it? Cut the timber from your forest?"

I can imagine Nehemiah because I've been in these kinds of situations. When you realize you haven't gotten kicked

Lessons on Leadership (WHY PLAN?)



out yet, you continue. Nehemiah was taking tremendous risks asking this.

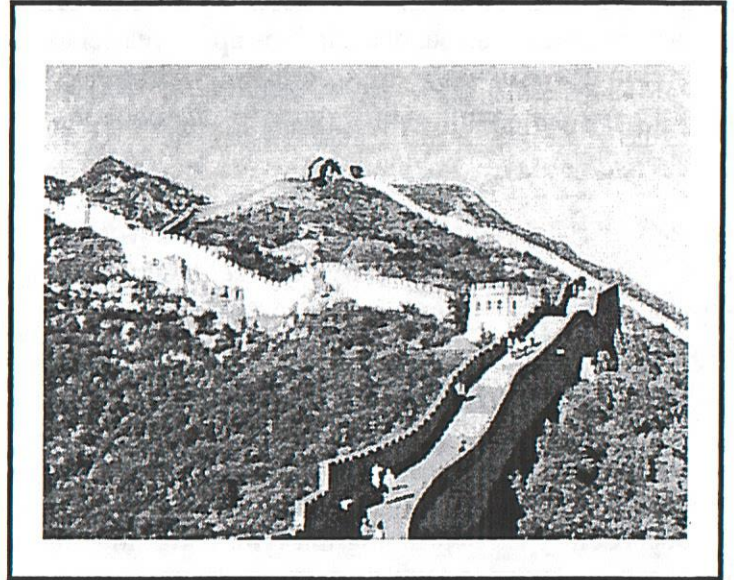
Laws of Leadership: Leaders are willing to ask others for assistance. You'll never be a leader until you learn how to ask people for help. No leader can do it on his own. James 4:2 *"You do not have because you do not ask."* How many people have you said, "No" for many times: "She really wouldn't want to do this". You don't know what people will say no to. Let people say no for themselves.

It takes incredible boldness to do what Nehemiah does to ask a pagan king who has death and life in the power of his hands. It was very risky business. But because he had prayed for four months and because he had planned for four months his faith was strong enough that even though he was standing there with his knees shaking to death he kept pushing it.

The wisest risks are those taken after prayer and planning. In Proverbs 21:1 *"The king's heart is in the hand of the Lord and He directs it like a water course wherever He pleases."* If God wants to move it any direction, He can. Here is a clear example of that proverb where God took a pagan king's heart and moved it all around. The point is that God is a specialist in changing hearts.

Some of you have projects you want to get done, but you're not the CEO of your company, you're in middle management. I want to say to you, the heart of the executive is in the hand of the Lord and He can turn it wherever He wishes. The company president's heart is in the hand of the Lord. You need to remember that. God is in the business of changing hearts. It's up to Him. He's sovereign.

Nehemiah did not try to manipulate the king. When he was asked "What's wrong?" he was honest: "My



home town is in shambles." He didn't make up some phoney story. He didn't make up a story about going back to Jerusalem under false pretenses. He didn't manipulate the king. He didn't trick him. He didn't play games with him. He didn't use any deceit. He talked to God about him. When you have a boss who is unsympathetic to a project, a goal you want to do don't manipulate him, don't play games with him. Just talk to God about him. Because the heart of the king is in the hand of the Lord and He can turn it. Don't ever try to change anybody's heart. You can't. When you try, that's manipulation. Let God change the heart.

v. 8 After all of these things he's asked, Nehemiah's conclusion: *"Because the gracious hand of my God was upon me, the king granted my request."* Underline "the gracious hand of my God was upon me." Notice Nehemiah gives all the credit to God. Remember this is autobiographical. The part we're looking at in this series on leadership is the first half of the book. The second half of the book may have been written by Ezra because it's not in first person. But the point is Nehemiah does not say "Look at what my

Lessons on Leadership (WHY PLAN?)

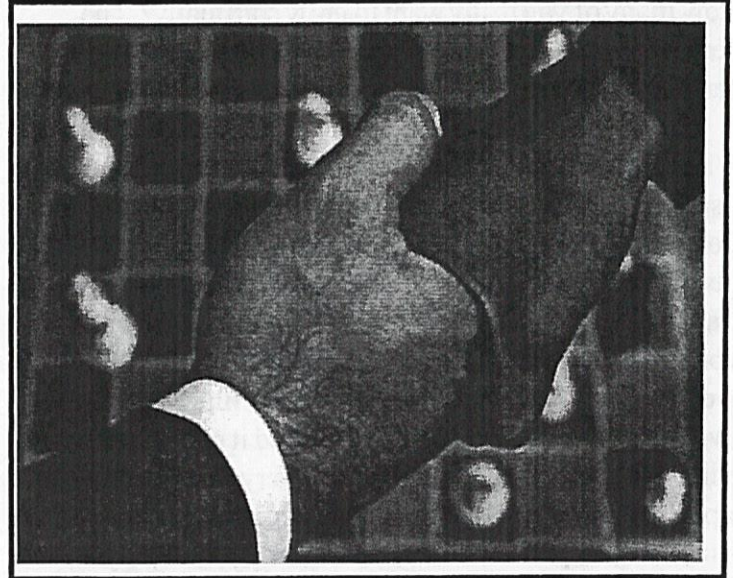


planning did.” He knew that God was behind it all. He knew it was not due to his cleverness. A mark of spiritual maturity is when you recognize God’s hand behind those people who may be delaying you in a project that you know is going to change the world. Nehemiah says, “God was with me.” But if Nehemiah hadn’t prayed and planned and set this thing up, nothing would have happened.

Proverbs 16:1 (LB) *“We can make our plans, but the final outcome is in God’s hands.”* v. 9 *“So [after the incident here] I went to the governors of the Trans-Euphrates [now he’s started out on his journey; he’s heading for Jerusalem] and I gave them the king’s letters and the king had also sent army officers and calvary with me.”* The king sends a military escort. Nehemiah didn’t even ask for that. He got more than he asked for. This is Eph. 3:20 *“God is able to do more than you think or ask or imagine.”* He got more than he asked for. He thought he was really stretching asking for so many different things but as the king leaves he says, “By the way, you have a military escort to take you.” This was a flat out miracle.

I can imagine how excited this guy was. I can imagine him riding his horse across the desert to Jerusalem, “I don’t believe this! Four months ago this was just a dream! An idea that God gave me! I’ve got a military escort taking me back to my home, to build what I’ve always wanted to do, with their money.” He is excited. He got everything he asked for and more.

When God finds a person with vision He provides the resources. Nehemiah heard. He was sensitive and available. He began to pray. The burden he had for other people was translated into a vision. Persistent prayer changes a burden into a vision. When a guy or a gal gets a vision, watch out! There is nothing that God won’t do for a person who has a vision from God.



The summary of this chapter is a beautiful example of the harmony that takes place between God’s part and man’s part in accomplishing things on earth. God’s part is the sovereignty part. Our part is the prayer and planning part. We pray for God to set up circumstances that are out of our control. Then we plan for all the things that are under our control. It’s not one or the other. It’s not “Pray and let the spirit lead.” The Bible says that’s foolishness. It says the wise man plans. It’s not just plan. It’s not just up to you. It’s both. God’s part and my part. It’s prayer, leaning on God, planning, doing the best I can. Prayer and planning go together. They’re both important. Because Nehemiah had done his homework, when the opportunity arose he was ready.

Leadership Law: Leaders prepare for success rather than worry about failure. You don’t see Nehemiah worrying about what happens if it doesn’t work. He’s not worrying. He’s just planning and praying as if it’s inevitable.

Let’s apply it to your life.

Making an Impact with the Men in Your Church



How many of you really want to grow spiritually? The very fact that you came here on Wednesday night means that you want to grow spiritually.

What plans have you made for that? We plan everything else in our life, why don't we plan our spiritual growth? Do you have a plan to read through the Bible? Do you have a plan to set aside a certain time everyday for prayer? Do you have a plan to talk to that person at work about the Lord? Do you have a plan to invite him over to dinner at your house, get to know him and then invite him to church? Have you planned it or are you letting it just spontaneously happen? Very few things happen spontaneously. You need a plan. A plan for witnessing. A plan for Bible reading. A plan for prayer. A plan for all of these different things in your life.

Are the plans you have ones that you just think up and then ask God to bless? Or are you getting your plans from the Lord? How do you know the difference? If you're getting your plans from the Lord they'll be big enough for Him to fit in them. Someone said: "Make no small plans for they have not the power to move the souls of men." Big thinking attracts big thinkers. We have some of the biggest thinkers I've ever met in this church. This church has big dreams and big dreams attract big thinkers. Little dreams attract little thinkers. Whatever your plans, make them big enough they show off God to the world — that God is a great God!

Are you spending more time or more energy worrying about failure than you are about planning for success? That's a waste of energy.

Prayer:

We've seen the sensitivity of the leader — he cared about the things God cared about; the prayer life of a leader; and the planning of the leader. Heavenly Father, may we take our lives seriously and

realize as You've said in Ephesians 5 to live life with a due sense of responsibility, not as men who do not know the meaning of life but as people who do. Lord, help us to make the best use of our time. And, as You said, to not be vague but to grasp firmly what we know to be the will of God. Lord, help us to think through where we're headed, to know the direction of our lives, to ponder the path of our going. Help us to be prepared for the opportunities You place before us. Help us to establish goals for our life and set deadlines and anticipate the problems and count the cost and apply these six principles of planning to our life this week. In Jesus' name. Amen.

Making an Impact with the Men in Your Church

Adapted from a seminar by Geoff Gorsuch

Think you can start a men's ministry group by persuading a bunch of guys to get together and talk about their feelings? Forget it. The word "feelings" is a bad word for men. You just don't go there if you are trying to start a men's ministry group.

Men are more motivated when you give them challenges. Tell them, "We are going to meet together because we want to take the Christian life more seriously. We want to build better families. We want to change this community." You can't get them there by saying you want to develop a deep, intimate group.

To reach men, you as a leader have to find out where they are mentally, emotionally and spiritually and then connect with them. Let's examine how men relate to each other, how men should understand themselves and what the final goal of men's ministry is.

THE GROUP DYNAMIC

Unlike women's groups, you can't just stick your church's men in a room together, give them coffee and doughnuts

Making an Impact with the Men in Your Church



and expect them to relate to each other. Why? Let's look at a biological concept.

Men are "linear" and women are "integrated." This concept is biologically provable. Scientists wired up a bunch of fellows and a bunch of gals with EEGs and gave them a problem to solve. Only half of a man's brain lit up when he was in a problem solving mode, and the entire brain lit up when women were trying to solve a problem, according to the results.

What does that amount to? It means women can integrate feelings and facts at the same time. Another way of saying that is that men have to process facts before facing feelings. Women have to process feelings before they can face the facts.

What that means for men's ministry is that leaders don't start off fuzzing and feeling with men. That comes much later.

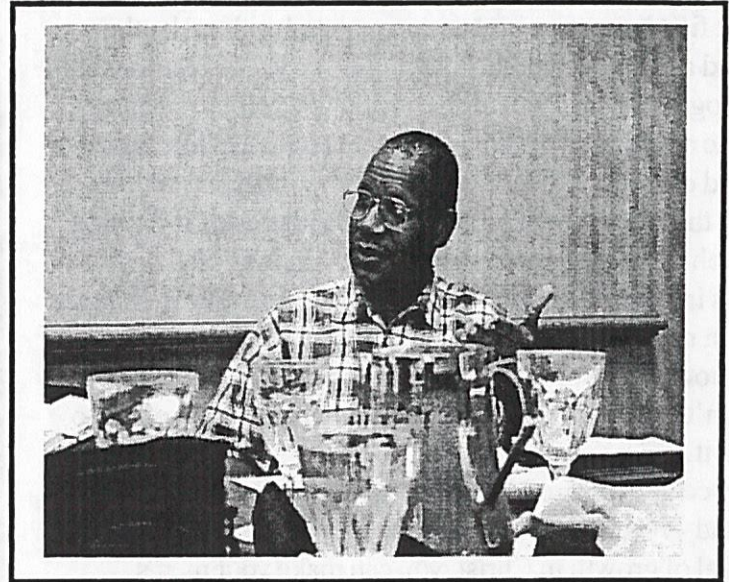
Women bond face to face very well. Put them in a room with a cup of coffee, and they will figure out how to have a party. Put men in a room with a cup of coffee, and they will look around and say, "Who's in charge? Why are we here?" You as a men's ministry leader need to take these ideas into consideration when planning events for the men in your church.

The Struggle with Identity

Another important issue to consider is not just how men relate to each other, but how they identify themselves. Like Adam, men are struggling with their identities, their responsibilities and isolation issues. When the serpent began a conversation with Eve, Adam should have taken some authority. Instead of telling Satan to "get out of here," Adam was silent and passive, and he eventually ate the fruit.

Adam did three things wrong:

- **He had an identity crisis.** God made it clear who was responsible, and what he was supposed to do. Adam forgot who he was. He was dazzled by the seduction of Eve's argument. Like Adam, modern man has forgotten who he is. We should remind him who he is as child of



God.

- **He was passive and irresponsible.** Adam did not assert his authority, and once a man knows he's been irresponsible, his backbone is gone.

- **He isolated himself.** Adam hid himself from God after he had sinned; then he blamed and denied. I think we've vilified Eve a little too much on this. Hey, it was Adam's call. Satan didn't take on Adam because Eve seemed a little more vulnerable. The original covenant was between God and Adam. Men's ministry groups speak to those who have figured out isolation doesn't cut it.

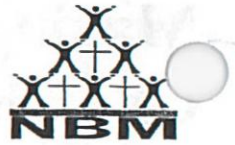
When you help men realize God's intent for their identities, you will help them become more Christ-like in their walk and in their roles in their families and society.

The Final Goal

Finally, let's think about what we're working toward when thinking about men's ministry. The goal is to help your men become more like Christ. Starting that process with men's ministry can be like running the bases of a baseball diamond.

The process starts as we step up to the plate with the desire and the determination to become more like Christ.

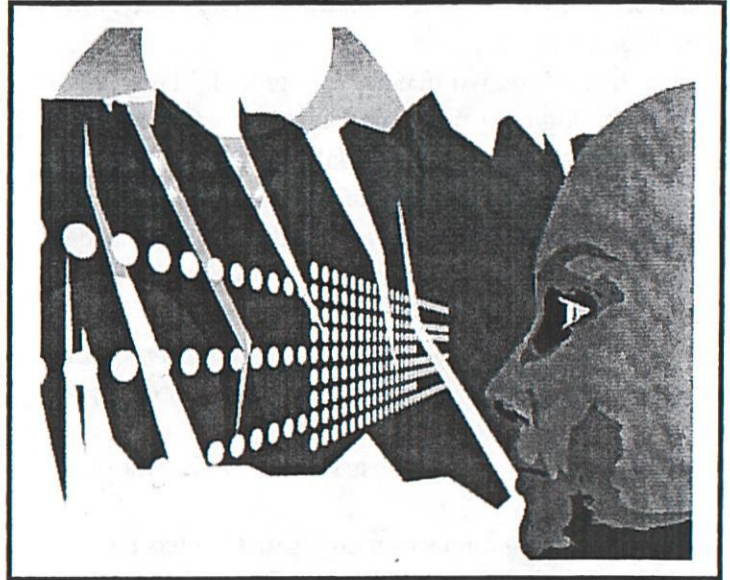
How To Communicate Your Vision



At first base, men become acquainted with each other and accept one another. At second base, the relationships progress to the level of friendship where they encourage one another. At third base, they begin to feel like brothers and consider it OK to exhort or admonish one another. At this point, we're brothers, vitally interested in helping each other reach home plate—growth in Christ.

It's important for men's ministry leaders to know that men just need an area of safety. Don't get into too much emotion, intimacy or exposure too soon. It's not that men can't or won't cry, but they have to have a safe place to do it.

Once you realize how men relate to each other, what their God-given identity is and how they can move toward the goal of growth in Christ, you can make your men's ministry more effective. Connect with the men in your church's ministry, and watch them mature as men and as Christian leaders.



HOW TO COMMUNICATE YOUR VISION

Leadership Lifter

Proverbs 25:18

Rick Warren

I want to talk about three words related to your vision: the size of your vision, the sharing of your vision, and the source of your vision. It's been said many times by many different people that everything rises or falls on leadership. I don't think anywhere that's more true than in ministry. Charles McKay, who was a professor at California Baptist College, used to tell us if you want to know the temperature of your church, put the thermometer in your mouth. I think that's a good statement. I think you can never take people farther than you are yourself, spiritually or any other way. Leadership is the key.

This last week I was interviewed on the Acts network by Jimmy Allen and he was asking me about starting new churches. He said, "How important is location?" I said it's very important, the second most important thing. But the most important thing is not location, but leadership in a church. I see churches in great locations that aren't doing

anything and I see churches in poor locations doing great things that have good leadership.

When I talk about leadership, you don't have to be a charismatic (in the emotional sense) leader to be a great leader. Some of the greatest charismatic leaders of this century were also the worst—Stalin, Mao, Hitler. They were all very charismatic people so personality has nothing to do with dynamic leadership.

It's not the charisma of the leader; it's the vision of the leader. I want to talk with you about visionary leadership.

The number one responsibility of leadership is to continually clarify and communicate the vision of the organization. In your particular area, as a staff assignment, your number one responsibility of leadership in that area is to continually clarify and communicate the vision of that particular ministry. Why are we here?

As a senior pastor, my job is to continually keep us on track of the original purpose of the church, the original New Testament purposes. That gets harder and

How To Communicate Your Vision



harder the larger the church gets. When we were very small the only people who wanted to come were non-Christians. We didn't have a lot of programs. We didn't have children's ministry, music ministry, youth ministry. So the people who wanted all those things went to churches that had them. Now that we're the big successful churches we get lots of transfers of people coming in. Every week I meet people who are coming over from other churches. The problem with that is that every one of those people bring cultural baggage with them, what they expect the church to be – "We did it like.... At this church...." My number one responsibility is to continually clarify and communicate what is Saddleback's vision. What are we doing? Why are we here? We do that through the New Members class, through articles in the newsletter, in any way we can. Telling people why we are here.

That is the main difference between leadership and management. Management consists primarily of three things: Analysis, Problem solving, and Planning. If you go to any management course they'll be composed of those three things. But leadership consists of Vision and Values and the communication of those things. If you don't clarify the purposes as the leader, who's going to?

Most churches are over managed and under led. You need them both. You have to have both. But the problem is, if you only have management in the church, you get the problem of paralysis of analysis. It's like "Ready... Aim.... Aim.... Aim...." And they never fire. They're always analyzing and looking. Then you get other churches that are "Ready.... Fire!" and they don't take aim. You need both.

Proverbs says "*Without a vision the people perish.*"

The difference between a dream and a vision: A vision is a pragmatic dream. Lots of people have great dreams.

But they never can get them in a concrete form where you can do something about it. A vision is a dream that can

be implemented. It's specific. Nothing becomes dynamic until it becomes specific.

This Sunday is our eighth anniversary as a church – public worship services. We started Easter Sunday eight years ago. We'll have somewhere close to 4000 people. That's incredible to me when I think how it all just started with a little vision. We didn't have anything but we did have a vision and from that we've grown to this size. That's the power of a vision.

The key that you need is to communicate your vision for the ministry that you're in.

1. THE SIZE OF YOUR VISION

The size of your vision will directly affect how hard it is to accomplish that vision. But contrary to popular opinion, the bigger a vision is, the easier it is to reach. Often small visions are very difficult because you can't get anybody motivated. Big visions are much easier to motivate toward and to challenge them. They're like a big magnet. Rather than challenge people with a small goal, you give them a big goal.

Example: When I was a youth director, if I said "We're going to have a prayer meeting with the youth on Wednesday night at 7:00 p.m., we might have five or ten kids. But if I said, "We're going to have a prayer meeting at 5:00 a.m. on Saturday morning at the beach. Get your own way there." I'd have 50 kids.

In the book Dedication and Leadership by Douglas Hyde a former communist who became a Christian (he was head of the communist party in England), he talks about the communists know you attract people by requiring a big commitment and by offering a big goal to go for.

How To Communicate Your Vision



The best-kept secret, I think, in motivation is that vision is a tremendous motivator. People are looking for something to give their lives to. That is the best-kept secret in the world. People are looking for a goal, for a purpose, for a vision, for a mission in life that makes their life meaningful and worthwhile. Anybody that comes along will attract people like that if they have vision.

Just look at some of the crazy things. Like the Bogwan... totally crazy but he gave people a mission. I remember Squeeky Fraom was being interviewed and was asked, "Why would you follow Charles Manson." She said, "Because he gave me a purpose for living."

People are looking for a vision. So have a big vision.

Most churches I've been in have lots of talent but they don't have any unifying vision to motivate that talent into action. It's just kind of sitting on the sidelines, not being used. If you have a vision and it's significant and it's meaningful you will attract people.

A good example of a visionary leader would be J.F.K.. Regardless of what you think about his politics, Kennedy stood up one day and said, "We'll put a man on the moon by the end of the decade." That's visionary leadership. It was clear, it was precise, it was something people could go to. When he said that back in the 60's, the technology had not even been invented yet to put a man on the moon. So what he said was absolutely impossible at the time. But today's impossibilities are tomorrow's miracles.

So visionary leadership says, "We're going to do it!" And you don't confuse the dream sitting stage with the problem solving stage. If you confuse those two you're in trouble. If you try to figure out all the problems in advance, you'll never set any vision. What you do is set a vision and then you have to solve the problems.

Schuller said, "I want an all glass church." That was his vision. There were all kinds of impossible problems with an all glass church, but he didn't stop and say, "What are all the problems before we decide whether we'll do it or not?"

Don't confuse the decision making stage with the problem solving stage. You make the decision based on, "Is this what God wants us to do?" And if it's what God wants us to do, then we figure out, "What's it going to take to take down those walls and sit up on the stage every Sunday?" for instance. That's the problem solving stage after you've made the decision. Who's going to care for the next 500 people who come in between now and when we get a building? We make the decision. We've got to put them somewhere. We're not going to kill the church at this level. So now we talk about the problem solving.

The greater the vision, the greater the pull. It is a magnet. Big thinking attracts big thinkers. The example of the land is a clear example of that. We would never have raised three million dollars on a single day if we didn't have a multi-million dollar goal. We would never have gotten a \$250,000 gift from one person who doesn't even attend the church if we didn't have a challenging vision. The way you get a quarter million dollar gift is you have a million-dollar need. The way you get a million-dollar gift is you have a multi-million dollar need.

People sacrificed during Possess Our Land because sacrifice was what was required. If I went out and said, "Let's raise half a million dollars on a single day," there's no way we'd do it. Because there's no big dream to challenge people and pull them. Someone said, "Make no small plans for they have not the power to stir the souls of men." That's true. Dinky plans produce dinky churches. You have to have a big vision.

How To Communicate Your Vision



How big should it be?

Ultimately you say that the size of your vision should be determined by the size of God. Your God determines how big your goal is. How big do you think God is? The issue is not who do you think you are but who do you think God is? In your dreams for your ministry don't limit yourself by saying, "What can I do?" — What can God do? What can God do in this place?

Factors on determining the size of your vision. Last night I spoke to 45-50 church planters down in Capistrano, guys who were starting new churches who asked me to come down and speak to them. This question is asked all the time, "How big should I set as a vision for our church — the goal?" I told them three things:

1. The first factor is the ultimate population of your ministry area. Obviously if a church planter is going to start a new church, he doesn't plan a church of 2000 in a town that only has 500 people in it. Be pragmatic and realize this. I told the guys last night: Go get a map of your community, draw a circle that would include approximately fifteen minutes driving distance to your church and find out how many people are in that area. Then you say, ultimately we want to try to reach everybody. We know we can't reach everybody. But we assume the responsibility for reaching everybody. We pray that other churches will reach people but we want to assume responsibility for that.

As a church gets larger, the circle gets wider — fifteen minutes, twenty minutes, thirty minutes. We have people driving up to an hour because we have a bigger magnet so it draws in a larger area but when you're starting you start with about fifteen minutes around the church.

How many do you do that you think about the area. How many women are there in the Saddleback Valley? How many



singles are there in the Saddleback valley? How many musicians are there out there who could be playing in an orchestra? How many children are there? These kind of things we look at and say, "What's my pool of prospects?"

2. How long do you intend to stay there? The old saying: Inch by inch, anything is a cinch... We overestimate what we can do in one year and we underestimate what we can do in ten years or twenty years. It's very common. The trouble with most goal setting is we set our goals too low and try to accomplish them too soon. Instead we need to set big goals, huge goals, enormous goals, but plan on plenty time in getting there. Every one of you, who've come on staff I've talked to you and said, "We don't expect a miracle overnight. Let's build." We're not interested in building a mushroom. We're interested in building an oak tree. A mushroom takes twelve hours to grow. An oak tree takes sixty years. But an oak tree is going to last.

So consistently we must look at the long haul in the ministry. What is the long-term growth? There are lots of flash-in-the-pan churches. There are churches that have

How To Communicate Your Vision



grown larger than our church in a shorter amount of time. There was a church here, a year ago. It started with 1200 people within the first month. But a year later that church is dead. It did not build the structure, it did not build the roots, it did not build all the other factors. Everything rises or falls on leadership.

So how long will you stay there? I talked to a church planter one time and he said, "I want to know how big should my goal be." I said, "How long are you going to be there?" He said, "I'm committed for at least the next six months." I told him don't even go.

When I came here, I announced the first Sunday, "Someday we're going to have 20,000 members and fifty acres of land." Honestly, I didn't get a word from the Lord about that. There was nothing spiritual about that figure. It was just the biggest number I could think of. I had no word from the Lord. I just picked a number and thought that would take me the rest of my life to do that. It doesn't matter as long as you've got something to shoot toward. I wanted to pick something that wouldn't be easy to do the first 5-10 years. Then I said I'm going to commit the rest of my life, Lord willing.

Plan for time. The power of persistence is very important.

3. A frank appraisal of your own gifts. The Bible makes very clear that there are one talent people and five talent people and ten talent people, that there is a difference (as we talk about in ministry) between being a shepherd and a rancher. Lyle Shaller talks about this in his book. A shepherd is a person whose church will never get above about 150 because he insists on doing everything himself. He does all the prayers, all the visitation, all the counseling, all the marrying and burying. He wants to know everybody by their name, every kid by their name, every dog.... His pastor's heart loves the personal contact of getting involved with people on that area. He'll become a bottleneck for the growth of that church because he won't be willing to share responsibility

with other people. The thought of having lay pastors would be unthinkable to that person.

There's nothing wrong with having a shepherd's heart. God loves people with shepherd's hearts. That's why He made so many of them. There are 400,000 churches in America and well over 95% of them run less than 300 on Sunday morning. Most of those are led by men who have a shepherd's heart. But if a church is going to grow, one of the prices of growth is you must be willing to have people that you are not the pastor of. In other words, there are people who do not come to me now, personally, for counseling. They don't come to me for weddings. They don't come to me for funerals. They come to any of you. I'd say that is a price I've had to pay. I can't do everything any more. I can't meet everybody's needs individually as much as I'd like to.

The same thing is going to be true of your area. You must learn to start thinking like that. You must learn to have under shepherds, staff, volunteers because you're going to become a bottleneck. Every one of the ministries in this room is larger than most standard churches. Think about that. You have to be willing to take on that mentality of rancher rather than meeting everybody's needs yourself.

2. THE SHARING OF YOUR VISION

A lot of people have dreams, great vision. But you will never see your vision become a reality unless you can communicate it to others. You've got to learn to share it. Lots of people have good ideas and big plans and great dreams but unless you learn to communicate it to other people you're not going to be very effective at it.

Seven things that leaders communicate. You need to communicate these things as a leader of your particular ministry.

How To Communicate Your Vision



1. Who we are. What is children's ministry at Saddleback church? What is women's ministry at Saddleback? Single ministry... Adult ministry... whatever. Why do we exist? What is our identity? That's the first question. The answer is, we are here to implement the four purposes of the church for this particular area. We want to worship, fellowship, outreach, educate. And to do that with adults, with singles, through our music, with our children, with our women, with our men.

2. Where we are going. Our direction and our goals. Leadership is influence and the quickest way to tell if you're a leader or not is look over your shoulder. If somebody's following you, you're a leader. If nobody's following you, you're not the leader. It's that simple. The moment you have to tell people, "I'm the leader!" you're not. Leadership is knowing where you're going and being able to persuade people to come along with you. That's influence. If you don't know where you're going, nobody's going to follow you. You've got to communicate where we're going.

3. Why we are going there. Why do we do what we do? That's very important. We cover some of those things in the Pastor's Class for all the New Members.

4. What it feels like to be going there. People want to be in on fun. When fun's going on, people want to be in on it. They don't want to be left out. So you communicate the great feeling of being involved in a significant ministry. People are looking for significance. When you can communicate to them what they're doing is part of the kingdom of God and that it's a great way to invest your life and it's fun and fulfilling then you'll have people coming to be involved.

5. What they can do. In other words, how every individual can have a part of this particular ministry.

We've talked about this in staff meeting about this concept of getting ready for Easter and the idea of a symphony. In a symphony, everybody plays their part. It may be different notes but when it's all blended together, it's beautiful. That's what Sunday morning and Saturday nights need to be like where everybody – the greeters and the ushers and the bulletin stuffers and the children's workers, the table ministries – everybody does their part. A great leader has the knack of helping people see how their individual part fits into the whole, how their individual part helps in the overall umbrella of the particular ministry of the church. It gives a sense of value to individual effort. Affirm people, believe in them, put faith and trust in them.

6. How we're going to do it. That's the specific strategy. One of the most important things there is communicating cooperation. We've all got to go together, do this thing together. We can't be heading off into different directions.

7. What the rewards will be. Whenever you're trying to recruit somebody for some kind of ministry it's always important to explain to them what's the benefit. Primarily, the emotional benefit. How will they feel in getting involved? What is the reward for achieving the goal? As Christians we've got the ultimate reward. Someday I just want to stand before the Lord and hear Him say, "*Well done thou good and faithful servant.*" That will make up for everything that I've done and given. When people understand that, they get an eternal vision and it's much easier to stay motivated.

Those are some things you should communicate in the vision to your people.

Now some suggestions how to do it.

II. HOW DO YOU COMMUNICATE VISION

How To Communicate Your Vision



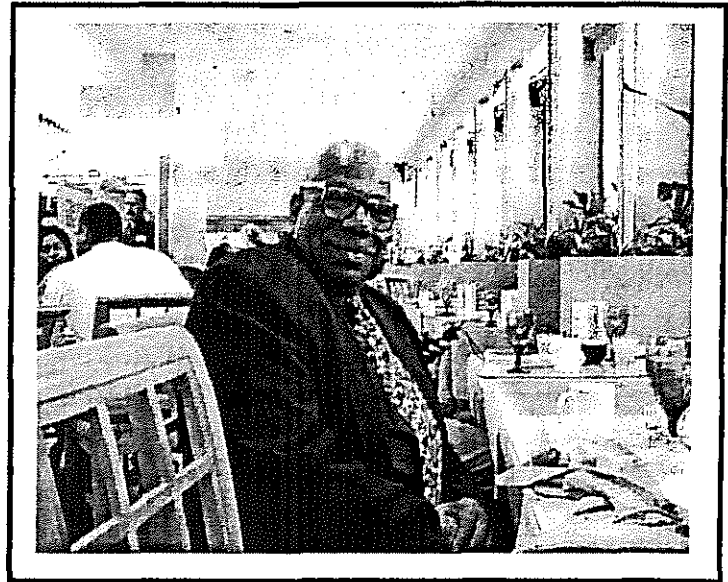
1. Personal example. Jesus was the supreme example of that. If that is true, then that means you must be vulnerable. You've got to let people see you. People need to be able to see your own commitment and see you as a roll model. In many ways, you must personify your ministry. The values we're trying to say through the ministry ought to be seen in your life. And the commitment.

I told these church planters, "For the first year, you need to do everything in the church. Not necessarily because nobody else will help but people need to see you loading and unloading, taking things down. People need to see you working in the nursery. Whatever you can do in every different area."

Lee Iacocca is an example of this. He personified the vision of Chrysler. Chrysler was dying until Lee Iacocca took the helm and started putting himself in the ads. All of a sudden you say, "Lee Iacocca is a man of commitment, integrity, vision. I think I'll go buy a Chrysler." He'd basically personified the turn-around. It's like the guy who said about the razor, "I liked it so much, I bought the company." He personified. You think, "If that guy believed in it that much, it must be a pretty good razor."

We must model it. When we did possess Our Land and I got up on Sunday morning and talked about what we were going to do to sacrifice and give. The kids sold some of their toys and things like that.

2. By verbal slogans. Let me suggest that you develop particular slogans that apply to your ministry. Very important. Mottoes, creeds, phrases. Every great leader knows the power of a slogan. Martin Luther King. If you ever heard it, you won't forget the "I have a dream" speech. He talks about little children, black and white, playing together in a world where character is more important than color. "I have a dream." It's repeated over and over and it hits home. The power of a slogan is

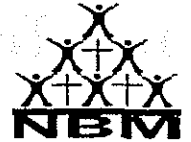


very important. People do not remember speeches, they do not remember sermons. They remember phrases. You need to have phrases that sum up succinctly in a few words what you're trying to do so people can grab onto it. "Give me liberty or give me death." Franklin D. Roosevelt basically turned the country around from Depression mentality to growth mentality when he said "There's nothing to fear but fear himself." Kennedy said, "Ask not what your country can do for you but what you can do for your country."

Those things will live on. Nobody will remember their speeches but you'll remember those phrases. They're short and sweet and simple. The biggest mistake that people make in ministry is over verbalizing, telling people too much. Over verbalizing the purpose of what you want to accomplish.

Here at Saddleback we have dozens of these slogans: "Every member's a minister." — that's a little four-word statement that summarizes what we believe about lay ministry. "Pastors are the administrators, the people are the ministers ... You can't out give God." Those kind of things. The Saddleback statement: "The great

How To Communicate Your Vision



commitment to the commandment and the great commission will produce a great church.”

Succinctly say what you want to state. Even our four purposes... We talk about our four purposes being to Communicate God’s message, Demonstrate God’s love, Educate God’s people, Celebrate God’s presence. Four sentences. That’s what Saddleback’s all about. When somebody comes and asks, “Why does your church exist?” I can say it in little sentences.

Slogans are very important.

3. Analogy or metaphor. If you want to communicate the vision for your ministry or the vision of Saddleback, you need to compare it to something that everybody already relates to. How many times did Jesus in the New Testament, “The kingdom of heaven is like...”? And then He’d give an analogy, a parable, a metaphor. Reagan is called “The Great Communicator.” There’s really nothing fancy about the way he communicates. He simply a master at illustration. He has the ability to take big complex things – talking about the budget deficit so he has a pile of bills on his desk – and he says, “One trillion dollars is a pile as tall as the Empire State building.” He used that illustration in his very first budget address. People could relate to that. It was a tangible thing you could tie into.

Here at our church the whole Saddleback strategy is based on the baseball diamond like we teach in the Membership Class. It’s something people can grasp onto. What’s first base? What’s second base? What’s third base? That’s an analogy that communicates a vision in something they can identify with.

When we talk to our small groups we say when you get to a certain size you’re pregnant. And when you get to a certain size you’ve got to deliver. That’s an analogy people can tie into. It’s a mindset of something they



already know. Think about that when you’re trying to communicate, Where do we want to go.

4. Symbolism. Symbolism reaches people on an emotional level rather than on an intellectual level. Phrases and logos and things like that are very important. We used symbolism in the Possess Our Land campaign a lot.

5. Multi-media. Multi-media is a good way to communicate vision. The future is video. You can just write that down! The future is video. The more we use multi-media in this church, the better we’re going to be at communicating vision. The very first year of the church, twice I had Lee prepare multi-media slide presentations on what the church was all about and we showed them in the service. We weren’t in a building campaign or anything. It’s just that we made up a day we called Saddleback Valley Day and we had people come, we took pictures, we had testimonies. It was basically a 10-15 minute advertisement. And people saw that. We use videotapes in our New Members’ class. We’ve used videotapes to the small groups. I’ve recorded a message

How To Communicate Your Vision



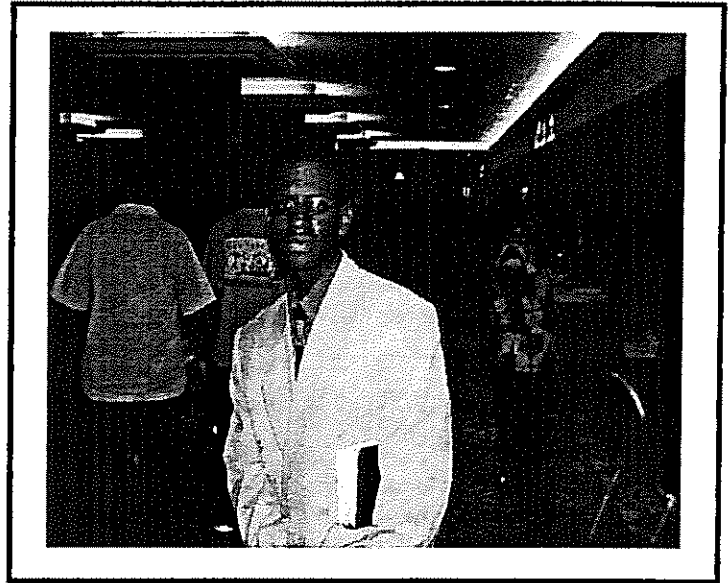
and we've passed them out that way. We have messages I've done on cassette that we've mailed out to every member. Those kinds of things we need to take advantage of in as many ways as possible.

6. Personal contact. Get one-on-one with key people, those legitimizers, the people who give legitimacy to your ministry. Get alone with them. Share the vision with them. Let them catch it from you at a breakfast or a lunch or a dinner or something like that. Then they'll be your key supporters. People are usually down on what they're not up on.

III. THE SOURCE OF YOUR VISION

This is the most important element of the vision. God is much more interested in why we do something than in what we do. To God, motives are the bottom line. Why do you do what you do? That's important in ministry.

Basically they're only two sources for vision: your ego or the Holy Spirit. That's it. Ego based visions never last. They eventually wear out. Human energy has a limit. I think every one of you on staff and every pastor listening to this tape, ought to read Charles Blair's book The Man Who Could Do No Wrong. It ought to be a prerequisite before anybody could start a church. Charles Blair built one of the ten largest Sunday Schools in America, Calvary Temple in Denver. And then was indicted on fraud for selling bonds and stuff a number of years ago. The church nearly went into receivership and there were all kinds of problems. Out of that, he learned a bunch of lessons. He tells about his insecurity of growing up in a very poor home caused him to be an overachiever to prove himself. He did all these things just to prove himself. Out of that crisis that happened in his life, three points to God's vision. Whenever God wants to give a vision, there are three parts to it.

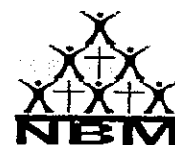


1. God tells you what He's going to do. He tells you the *What?* You get a vision of what God wants to do through you in your particular ministry. The problem is that usually after we know what He wants us to do, we go out and try to accomplish it any old way we think. You go try to build it in your own way, fall flat on your face, come crawling back to God and say, "What happened?" He says, "You didn't wait for Part Two of the vision."

2. How? How He's going to do it. God gave Paul Younge Cho the vision of building the largest church in the world in Korea. He went out and tried to build it on his own and ended up having a nervous breakdown. He was in the hospital for months and weak for nearly ten years. While he was in the hospital, God said, "I gave you the vision, but part two is how. How are we going to do it? We're going to do it through cell groups." It was a whole different way. He didn't wait for the How.

3. When? That's God's timing. The longer I'm a Christian, the more I'm convinced that God's timing is absolutely perfect. Only God could have planned the deal where we go out and raise three million dollars on a

How To Communicate Your Vision

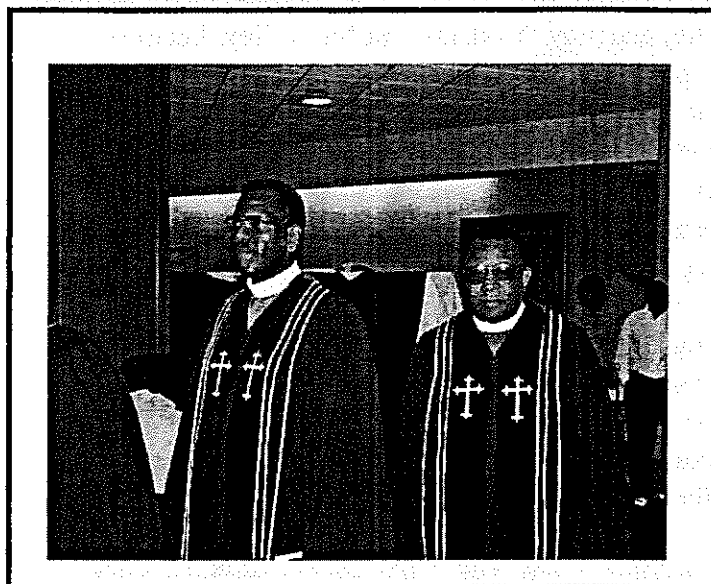


single day and three days later the property He wants us to buy comes up on the market. He kept it off the market so we could buy it, for all those years. He kept it for us, preserved it. Then after we had made the commitment He said, by the way here's the piece I've had in mind all along. It was God's timing. Perfect.

That's how God shares His vision.

This last week I spent two days with the pastors of the 25 largest Southern Baptist churches in America. They put us in a room for two days with no agenda. We just talked. It was basically talking about problems that are common to churches our size and larger. What needs to be done? How do you resolve those things? As we went around the room, it was interesting to me that almost every one of those pastors had experienced a personal energy crisis or a burn out at some point in his ministry, in which he had to learn that the vision was not to be based on his ego but on the Holy Spirit. You know how at the end of the first year here at Saddleback I burned out, had a staff member preach for four weeks, took a month off. My vision for the second year of this church was simple. Hang on. No big dreams just hang on. God had to teach me a lot of things that He wanted to teach me. I took a month off, went to the desert and there were these two haunting doubts going through my mind: I don't deserve this and I can't handle it. I don't deserve it because I'm not the man of God I ought to be. This church is growing and I can't handle it. At this rate within a few years we'll be running thousands. Little did I know!

Out of that, God said, "You're right. You don't deserve it. But I use you by grace." Grace is the fact that God knows everything I'm going to do in the ministry, every mistake I'm going to make but He's still chosen me. And God knows every mistake you're going to make in the ministry. But He's chosen you. And that's good news. Out of that came that confidence if He uses me by grace and it's His grace – God said, "I will build My church".

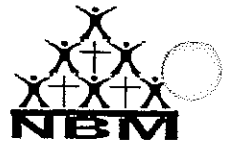


It's not my responsibility to build it. It's my responsibility to be faithful. While I was out there in the desert God said, You build the people and I'll build the church.

I can honestly say from January 1981 my motivation's changed. Gordon MacDonald, in his book, talks about the difference between being called or being driven. Honestly, I can say, I am not a driven person any more. I am very much at peace with myself. My self-esteem has absolutely nothing to do with whether this church succeeds or fails. I think that it's very important that we not be driven people but that we be called. I'm drawn, drawn by God. Like a magnet. Not driven. That doesn't make me very hard on other people.

I think that whenever God gives you a vision, that you always need to hold it with an open hand up to God. Not hold on to it dearly, not clasp it. I pray many times a sincere prayer in my heart, "God, if I'm getting in the way of this church, I'm willing to move. I think that people who plant churches in particular can become very protective about their church – my baby. The fact is it's not "my baby". It's God's baby. Every Sunday morning when I get up, I drive to church (we come in separate

How To Communicate Your Vision



valley and pray, "God, give me this Valley. Let me have the privilege of winning these people to the Lord." I pray that from the bottom of my heart. Then after that, as I'm driving on, I remind myself every week, "I'm Yours. I belong to You. I don't belong to this church. You have the freedom to put me anywhere You want me to be." I keep this vision that God has given me of investing the rest of my life here, with an open hand. Then the third thing I do is say, "Lord, I want to preach as if this is my last sermon. I don't know that it's Your will that I be here next week. But I do know it's Your will that I'm here this week. I want to preach as if this is my last sermon. I offer my resignation to You. It's Your's." This may not be so serious to you, but it's important to me because I started the church. I think it's good to remind me of this. It helps me keep my motives right.



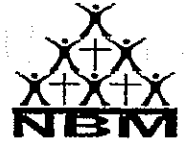
God is much more interested in why you do what you do. Why am I in ministry? Why am I working so hard? Why am I doing what I'm doing? Do I feel called or do I feel driven. Honestly, since 1981 I've been learning more and more to just go with the flow. God gives you a vision. But let that vision draw you not drive you. An ego vision drives you. God's vision draws you.

Prayer:

Father, I want to thank You for this staff that you've given to me — the different talents and abilities. I pray that You would increase their vision, that You would give them a great God-shaped and God-sized vision of their ministry. Lord, help us to not put barriers on You, to not limit You by our unbelief or to not limit You by our lack of vision. Then, Lord, help us to be good communicators of that vision, to help people to see why we do what we do, to help them feel like they are a significant part, and helping them see how they're a significant part. Help them to know what Saddleback is and where it's going and what the rewards are going to be for

getting on the bandwagon and going there. I pray that each of us would personify the values of this church that we would be people that are positive and that we would have a cheerful attitude, that we would be people of integrity, that we would be people of faith and would believe You for great things and would rather instead of saying Why? Say Why not? And to expect things from You and attempt great things for You. Lord, we really believe that all of the past is prologue and that all of our best days are ahead of us. Help us to get in touch with what You want to do instead of us saying, "Lord, bless what I'm doing." say, "Lord, help me to do what You're blessing." And figure out what is Your plan for each of our ministries, Your goal, Your dream. Help us to wait for the How and the When. We don't want to get behind You and we don't want to get ahead of You. But we want to serve You. And someday we want to stand before You and hear You say, "Well done thou good and faithful servant." Lord, help us

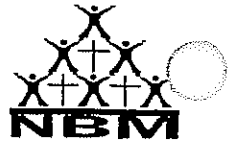
How To Communicate Your Vision



not to be driven people but be called people and to hold our vision lightly and to be willing to let You change us and work in us, work through us or even work around us if necessary. Thank You. In Jesus' name, Amen.



Four Directions in Men's Ministry



Four Directions in Men's Ministry

1. Evangelizing Men to Church Membership

Objective: To introduce lost men to Jesus Christ and involve Christian men in sharing their faith.

Activities:

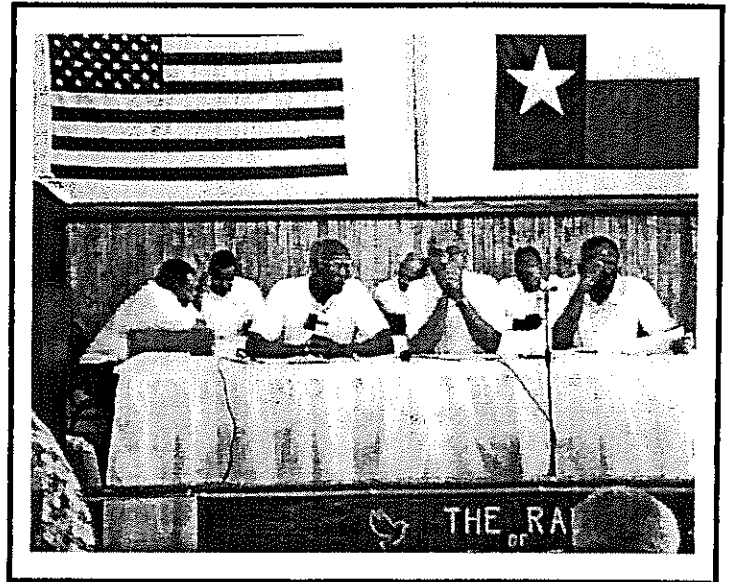
- Reach men through recreational events: jogging clubs; softball and basketball teams; golf, tennis, or fishing tournaments.
- Host seminars and retreats on subjects like finances, time management, marriage, and parenting.
- Start a weekly power lunch or annual chili cook-off.
- Offer family-focused, non-threatening activities like a father-son camp out or daddy-daughter banquet.
- Provide support-group meetings for divorce recovery, or addictive behaviors.
- Offer weekend activities for single fathers and their children.
- Learn how to share your faith, attending a witness training class.
- Present testimonies of Christian athletes via video at a neighborhood bowl-game party.
- Invite friends over for dinner and a movie-the Jesus video!

2. Establishing Men to Spiritual Maturity

Objective: To develop faithful, maturing Christian men.

Activities:

- Plan focused men's retreats. Provide weekly Bible study and prayer groups for men.
- Create accountability/encouragement groups (four to six men).



- Do book studies in men's small groups.
- Encourage Paul-Timothy mentoring partnerships.

3. Equipping Men for Ministry

Objective: To help men discover and use their spiritual gifts.

Activities:

- Take a course on discovering and using spiritual gifts.
- Lead or assist in a men's ministry group or event.
- Mentor other men in a one-to-one discipleship relationship.
- Participate in a weekly men's ministry prayer group.
- Assist with the planning of a Pastor Appreciation Day.
- Work in the church nursery or extended session.
- Do automotive or lawn maintenance for widows.
- Staff a community soup kitchen or clothes closet.
- Provide career counseling for job seekers.
- Be involved in missions education for men and boys.
- Assist with church building and grounds maintenance.

Four Directions in Men's Ministry



4. Extending Men on Mission

Objective: To put men on mission with God in their workplaces, communities, and world.

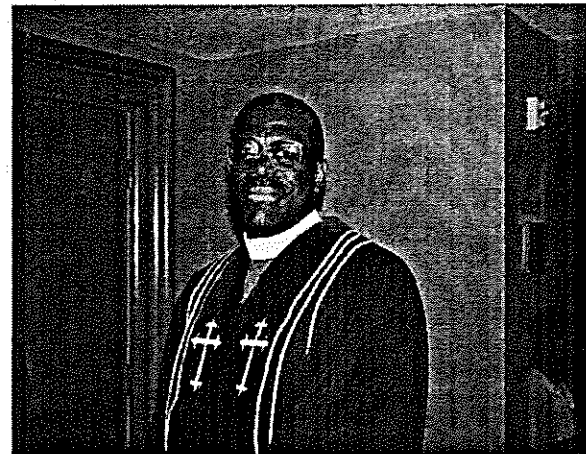
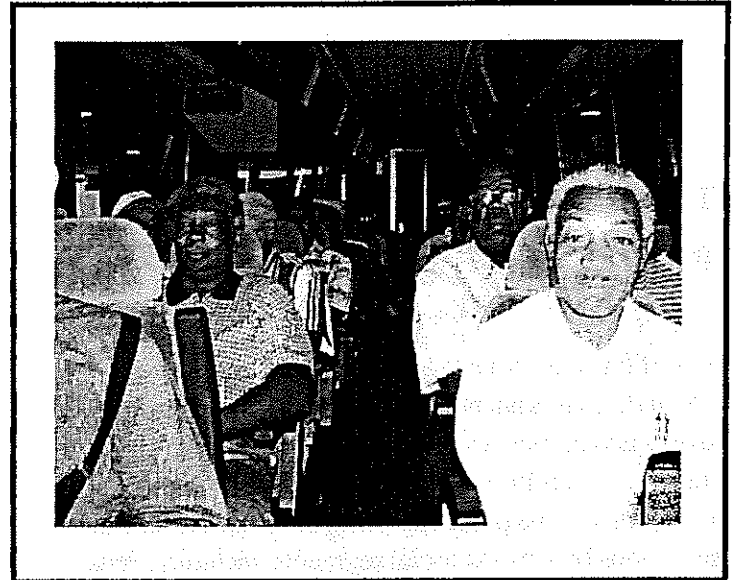
Activities:

- Conduct an outreach Bible study in a nursing home or workplace.
- Go in a Baptist Builders or Habitat for Humanity construction team.
- Become a Mission Service Corps volunteer.
- Implement a disaster-relief ministry.
- Build Christian unity through interracial worship services.
- Offer professional fellowships for doctors, dentists, and others.
- Serve with Campers on Mission.
- Explore mission partnership opportunities through the North American Mission Board and International Mission Board.

4 TIPS

Keep the four areas of your men's ministry:

- biblically based;
- interconnected and balanced so that the ministry does not become too one dimensional;
- sensitive in reaching both churched and unchurched; and
- focused on at least one spiritual goal.



Making An Impact On Our Youth



PowerLight Ministries, Incorporated THE RITES OF PASSAGE PROGRAM BRINGING THE BLACK MALE INTO GODLY MANHOOD

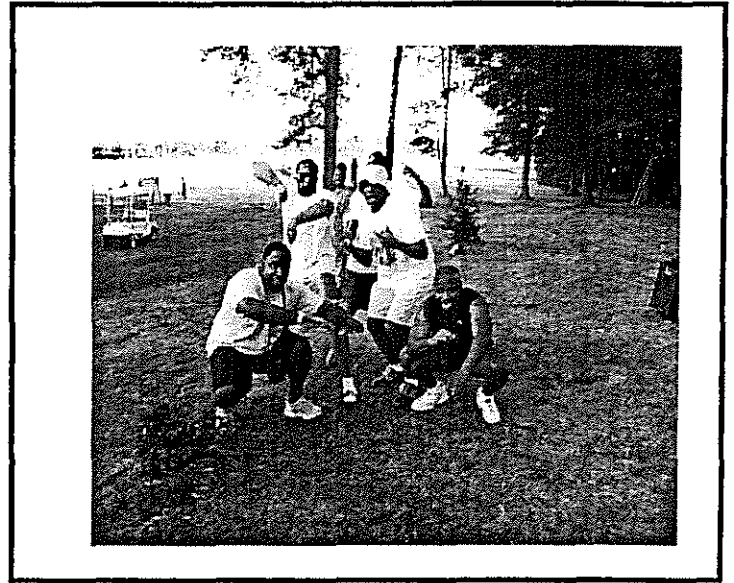
Rites of Passage is a program designed to give the young male participants an intensive year long indoctrination into the rites and responsibilities of godly manhood. The concept is taken from the traditional cultural rites of passage programs presently being embraced after many generations by various social segments, including Jews, and many African cultures. Traditionally instituted in the (12th) year, this program will be offered to ages 12 and up, for those in need of training.

The program and its curriculum is rooted in the teachings of the Holy Bible, which is the basis of our understanding of the divine origination of true manhood. The goal is to impart the values of faithfulness, responsibility, honesty, honor, and Godliness as necessary ingredients in the make-up of a godly man.

At the successful completion of all segments of training, the participants will be celebrated in a Rites of Passage service where their family and friends will witness their acceptance into the sacred fraternity of manhood. From that point forward, the participant would be respected as a man, and would be expected to conduct the affairs of his life accordingly.

The Call

During the official a session, the rites of passage are outlined in detail to participants with special emphasis placed on the importance of understanding the nature of true manhood, and following the paths necessary to achieve this scared calling.



At this session the instructor will illustrate to the participants, hereafter known as “travelers”, the dire consequences for themselves and for society when young men are not properly taught and guided towards their responsibilities as men. Social statistics and other illustrations would be used to impress upon the traveler the negative effects to their community when there is a lack of godly male leadership, especially within the family.

The instruction will begin in this session with the segment entitled “From Boys To Men, Understanding Biblical Manhood”. Scriptural illustration is I Corinthians 13: 9-13. Widely known as “the love chapter”, the traveler will learn in this illustration that the passage from boyhood to manhood is through the way of love. It signifies a passing from immaturity to maturity - from irresponsibility to responsibility - from ignorance into knowledge. (Segment outline attached)

At the completion of this session, an opportunity will be afforded the traveler to officially signify his understanding and acceptance of these principles, and his desire to begin his journey by calling for his instruction. The official acceptance of this call will take place in “The Commitment” segment.

Making An Impact On Our Youth



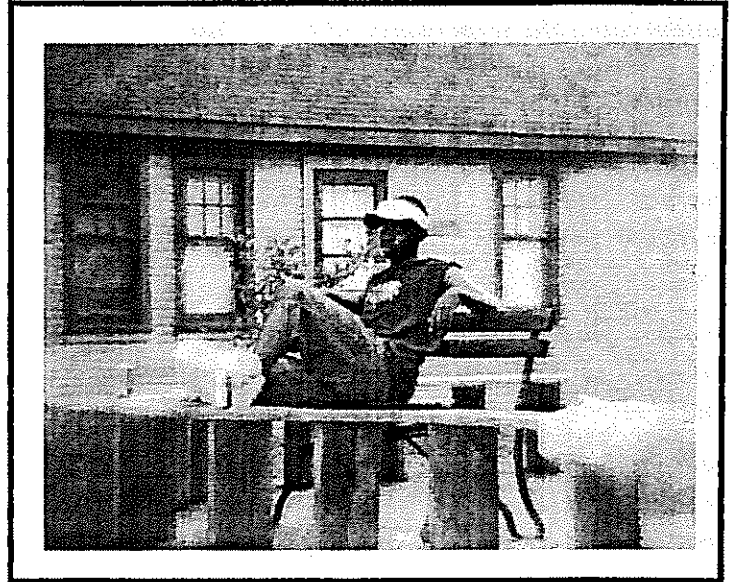
(1) The Commitment

At this session, the potential traveler will publicly declare his desire to learn and embrace the biblical teachings of manhood, and signify his intent to persevere to the completion of his instruction. This short session could be incorporated within Sunday service or Sunday School - anywhere where an audience would be present to witness his declaration of purpose. This segment will consist of The Pledge, and The Pairing.

The Pledge (text attached) will be read and repeated as an open declaration that the traveler from that point on is striving to realize his way into manhood, and that he is willing to be held accountable by all who witness his vow if he falters in his journey. This is the first opportunity to impress upon the traveler the importance of honoring commitments and keeping his word. The traveler will stand before his audience and declare in his own voice the tenets of the pledge, and his responsibility to keep them sacred.

The Pairing will encourage the traveler seek out a responsible adult male for whom he has respect, and to whom he would be will be accountable. This is strongly recommended for those without intimate male role models present in their daily lives. This adult male would serve as a mentor and confidant to the traveler throughout the passage, and must be an honorable man, able to impart wisdom and guidance to the traveler according to the teachings of the Holy Bible. If his father is available to him, the traveler would be encouraged, but not required, to request the assistance of his father in this endeavor. It is determined to be ultimately beneficial for the traveler to have constant access to a positive male role model (pattern), as it is believed that only a good man can teach a boy to become a good man. When the father is unable or unqualified, that void must be filled by a qualified example of true manhood (John 5:19).

The traveler should request the presence of his chosen male mentor at the Commitment session. This will allow



the chosen mentor to also make a formal commitment to fulfill his role as pattern male for the traveler, and to begin the process of establishing his presence during the important times of the young man's life. He should be given a seat of honor during the Commitment session, signifying the nobility he has demonstrated in accepting such an important responsibility. If the mentor has been chosen by more than one traveler, it would be suggested that he accept as many as would choose him.

The Pastor would then pray a special blessing on the travelers and guides, and for the families they represent. The Pastor would anoint their heads with oil, and give both boy and man the official charge to endure faithfully throughout the year of passage, and for the duration of their lives.

(2) The Power Light Ministries Rites of Passage Pledge

I am a young black male who has chosen to pursue godly manhood with everything that the Lord has placed within me.

Making An Impact On Our Youth



I understand the importance of the sacred responsibilities of manhood; not only for myself but to all things that God has placed under my charge.

I vow to seek the Lord's guidance in everything that I pursue, and I will allow Him to order my steps and direct my paths. This I will accomplish through continual prayer.

I will acknowledge Him in every facet of my life, and will live before Him in a manner that would glorify Him and bring Him pleasure.

I will, by faith, endeavor to keep evident in my life the truths derived from the Holy Bible, which I earnestly believe is God's Word, given for the edification of man.

I will endeavor to be Christ-like in my dealings with others, and will seek to show His love in every situation.

I will be faithful and committed to my family, and will do all that I can to assist in their prosperity, financially and spiritually.

I will respect and honor all women, both young and old, and will do nothing deliberately through my words or deeds that would cause them hurt or humiliation.

I will show godly compassion to those who are in dire need.

I will seek the wisdom of my elders, and will earnestly respect them and adhere to any Godly council they would provide.

I will be a man of my word, and will endeavor at all cost to keep my promises and honor my commitments.

By God's grace I will endure my training and embrace my instruction, so that I might become a

Godly man that the Lord can use to accomplish His purposes in my life.

Am en.

LESSON OUTLINE

From Boys To Men

The Path to Godly Manhood

**Biblical Foundations: Genesis 2:7, 2:15-17
1 Corinthians 13: 9-13**

Purposes:

To teach young men the basic concepts of biblical Manhood: to demonstrate the origin of man and God's instruction of man: To stimulate development into biblical Manhood and Responsibility.

I. Opening Remarks:

The instructor will make his formal introduction, and begin outlining the basic components of The Passage.

A. The Absence of Manhood

Illustrate to the travelers, using available statistics and news items, the dire consequences inflicted upon their families and communities because of the lack of effective Godly male leadership.

1. The destruction of the traditional family.

- a. Fatherless children
- b. Violated daughters
- c. Neglected women
- d. Spiritual apathy

2. The ills of community and society.

- a. Continued crime and poverty
- b. Gangs and drugs

Making An Impact On Our Youth



c. Blood in the streets

3. Responsibility and Accountability

a. Points of Responsibility

- As Priests Rev. 1:6, Heb. 5:12
- As Parents (Patterns) Eph. 6:4, John 5:19
- Providers I Tim. 5:8
- Protectors Neh. 4:14
- Not Responsible - Yet Accountable
- I. Adam Where Art Thou Gen.3:9

The above points are for brief discussion, as they will be studied in greater depth in future sessions. They are discussed here to provide an overview for the need of implementation of manhood training.

(3) THE COMPONENTS OF THE PASSAGE TRAINING

The components for the manhood training will be as follows. The instructors will be chosen from the qualified men of the church and community, and must be approved by The governing council of The Passage Program.

For the sake of fair disclosure, it is suggested that women be allowed quiet attendance at certain sessions, but not the right of involvement, except for those sessions which are designed for their input and participation.

All travelers must successfully complete each component of training to be eligible for participation in the Rites of Passage Ceremony. A Disciplinary Review Council will be established to oversee program compliance, and deal with disciplinary matters concerning both travelers and guides. The council will consist of representatives from the clergy, parents, and travelers.

Spirituality

This component is intended to develop the spirituality of the traveler through intense training in the word of God, stimulation of prayer habits, and interaction with men of faith.

A.. Wisdom Sessions

On the first Monday of each month the men and travelers will come together for study of the 31 chapters of the Book of Proverbs, and related scriptures. These 60 minute sessions will be conducted by instructors from the council and invited guest participants, and will be used to impart the wisdom of God to the travelers for the benefit of their everyday lives.

At the completion of the session, a meal will be provided and the men and travelers will be encouraged to fellowship together. Monday Night Football, movies or music can provide a time of fun and interaction that will help us come to know each other on a more personal basis.

B. Training Sessions

Periodically throughout the year travelers will attend special seminars and services

geared toward their further spiritual development. These will include sessions such as:

*Disciplines of A Godly Man * Recovering Biblical Manhood & Womanhood **

Men's Retreat

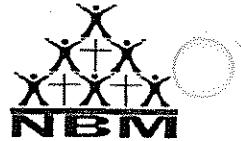
C. Local Church Participation

The travelers will be required to participate on some level in their local churches. Sunday School and Worship Services are paramount to their spiritual development.

II. Service

This component is designed to teach the traveler the importance of responsible service and accountability, and to stimulate in his heart a sense of compassionate involvement in his community. The desire is that his "faith"

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will be demonstrated beyond his words. (James 2: 14-26)
The traveler will demonstrate this principle through service in these distinct areas:

A. Service to his home by faithfully being responsible for a specific project that will be of benefit to his immediate family and home. Projects can range from small to large commitments - but they must be of a provident nature that enhances the overall quality of life for his household. They could include things such as:

1. Caring for a younger sibling.
2. Regular household chores.
3. Financial contributions towards expenses.
4. Any commitment that would specifically assist his parents in their daily responsibilities for the family. (etc)
5. The ills of community and society.

B. Service to his church by performing a special, tangible task to enhance the ministry of the church, and to provide a noticeable benefit for the membership. This effort will be a significant effort that will last as a memorial to the participants and their faithfulness to the passage training. Participation in the choir is not acceptable in this regard as a service. Suggested efforts include:

1. Special cleaning and maintenance of the church building.
2. Service to the Sunday School Staff
3. Participation in outreach programs.
 - a. Soul Winning Team
 - b. Feeding Programs
 - b. Community Canvasses (etc)
4. Service to his community by involving himself in projects and programs that offer assistance to the people of his community, either through group participation, or as an individual commitment. By understanding the needs of

others that exist around him, the traveler can more readily identify social concerns that are of particular interest to him, and provide an opportunity to lend his hand in the remedy of those concerns.

Presentation: Thornridge M.E.N.'s Club

By: Cleo H. Smith

Thursday, December 5, 2002

All, or most, of the students we will be working with have had some problem(s) in school. They will likely be aware of the reason(s) for their referral. Many of them will be cautious not very open about the real reason(s) for their behavior(s) or performance. Many of them will have low self-esteem because of put-downs by peers, educators, parents, etc.

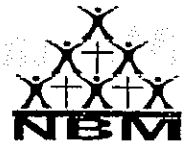
Sometimes we engage in things, in activities, that are satisfying to us at the moment, but we know (if we think about it) if we continue it will jeopardize our chances for success down the road. Why is it then that we, often, don't stop? There seems to be something in us, telling us that, somehow, we'll stop later, or we won't be discovered, or we can handle it, no matter what.

When you talk to these young people, be careful how you give suggestions or criticism. Often, advice or a suggestion, depending on the voice tone, can cause the person at the receiving end to feel bad or become defensive. Before you criticize, ask yourself why you need to and whether you have built the necessary bond between you and the other person so that he is open to the criticism.

Sometimes criticism is healthy if the bond is established, because it can cause people to confront issues in a positive way. If the bond is not established, we often see the criticism as being negative.

An important point to make here is this: When we talk with someone, if we truly wish to have meaningful

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exchange, we must validate the other person's feelings, point of view, even if we don't agree with it. If we don't, communication is likely to cease. And remember, you don't want to just talk to... you want to talk with. Validation is an important first step.

We may need to consider that many of these kids have been raised in an environment where their parents were not a part of the affluent, educated sector and, therefore, the focus is on survival. So the values and skills learned and taught may have been somewhat different. Some of the students may be convinced they're never going to be able to catch that golden ring. I say this, not to be critical, but to say that if you understand this, your approach could be different. And this has nothing to do with race, it is more of an economic condition.

You need to be able to understand the mindset of the young people you're trying to help. You will be a lot more successful in helping to change behaviors if you do. If you don't understand it, you may have some successes, but a lot more failures than you'll be comfortable with.

If you truly want the student to be successful in changing his behavior, you have to get

him involved in the problem solving process. So you may need to ask questions instead

of simply providing answers.

- What are some of your aspirations?
- How do you expect to get there?
- What skills do you think you will need to achieve this goal; status?
- How do you expect to achieve this?
- What are some of your other aspirations?
- Would you like to become a more valued member of the society? If so how would accomplish that?



- What do you think will happen to you if you don't have some aspirations, hope, dreams?
- What do you think you should focus on, or work toward?
- We assume that being a more valued member of society is positive. In order to become a more valued member, would you need more educational skills?
- If you understood how to better understand and use the language of the larger society, do you think that would help? How then, would you accomplish this?
- Why is it that you don't like school? Math? Science? Etc.
- What is the real reason you don't come to school?
- Why do you think you're not doing well in math, science, etc.?

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- What do you think will happen to you if you don't have some aspirations? Hopes? Dreams? What then do you focus on? Work toward?

If the student doesn't have any particular aspirations now, and may not express any interest in school, you may want to explore what position he thinks he will be in if 3-5 years down the road when he decides he'd better do something so that he can enjoy the better things of life.

Depending on the conversations with the student you may also want to discuss the "systems" that are present in our society. It is important to understand those systems. We may even take for granted that everybody understands all of the important systems. My experience is that many students have not given it much thought. You may wish to discuss the systems of the home, school, work, team sports, in the hood, etc. What are the expectations of each of these systems? What happens if you break the rules? What if you repeatedly break the rules?

You may also want to always leave the young person with a positive note. Whatever the situation, find something that you can address in a positive way.

- You are important!
- You do have value!
- You are Smart!
- You may just need to redirect your efforts, but you can do it!
- I believe in you!

We also need to emphasize RESPECT. We must treat each other (mentor, mentee) with respect and challenge the young people we work with to treat their peers, teachers, associates, parents and others they come in contact with, with respect.

The following are some quotes that I find interesting and I hope you do to:



Nothing splendid has ever been achieved except by those who dared believe that something inside them was superior to circumstance Bruce Barton

What lies behind us and what lies before us are tiny matters compared to what lies within us.

Winners outrun defeat by not stopping; losers give in to defeat by not starting.

Experience is not what happens to you, it is what you do with what happens to you.—Aldous Huxley.

If you really want to do something, you'll find a way; if you don't, you'll find an excuse.

The happiest of people don't necessarily have the best of everything, they just make the best of everything.

Success is not forever, and failure is not fatal. There are lessons to be learned from every failure that can eventually lead you to success.

When you stop learning, you stop growing.

No one can make you feel inferior without your permission.—Eleanor Roosevelt

Never! Never! Never give up! - Churchill

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Problems are our friends. Problems are inevitable and you can't learn without them.

QUALITY ASSURANCE STANDARDS

1. A STATEMENT OF PURPOSE AND LONG RANGE PLAN INCLUDING:

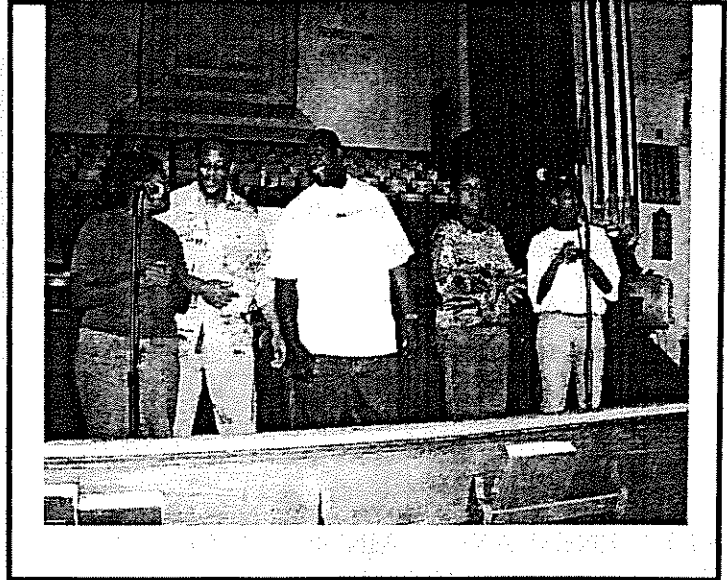
- a. Who, what., where, when, why, and how activities will be performed.
- b. Input from originators, staff, funders, potential volunteers, and participants.
- c. Assessment of community need.
- d. Realistic, attainable, and easy-to-understand operational plan.
- e. Goals, objectives, and timeline for all aspects of the plan.
- f. Funding and resources development plan.

2. A RECRUITMENT PLAN FOR BOTH MENTORS AND MENTEES INCLUDING::

- a. Strategies that portray accurate expectations and benefits. Year round marketing and public relations. Targeted outreach based on participant's needs.
- b. Volunteer opportunities beyond mentoring (i.e. event organization, office support, etc)
- c. A basis in your

3. AN ORIENTATION FOR MENTORS AND MENTEES INCLUDING:

- a. Program overview.
- b. Description of eligibility, screening process, and suitability requirements.
- c. Level of commitment expected (time, energy, and flexibility).
- d. Expectations and restrictions (accountability)
- e. Benefits and rewards they can expect.



- f. A separate focus for potential mentors and participants.
 - g. A summary of program policies, including written reports, interviews evaluation, and reimbursement
- ### 4. ELIGIBILITY SCREENING FOR MENTORS AND MENTEES INCLUDING:

- a. An application process and review
- b. Face-to Face interview
- c. Reference checks for mentors, which must include criminal history record checks (finger printing), and many include character references, child abuse registry check, and driving record checks.
- d. Suitability criteria that relate to the program statement of purpose and needs of the target population. Could include some or all of the following: personality profile; skills identification; gender; age; language and racial requirements; level of education, career interest; motivation for volunteering; and academic standing.

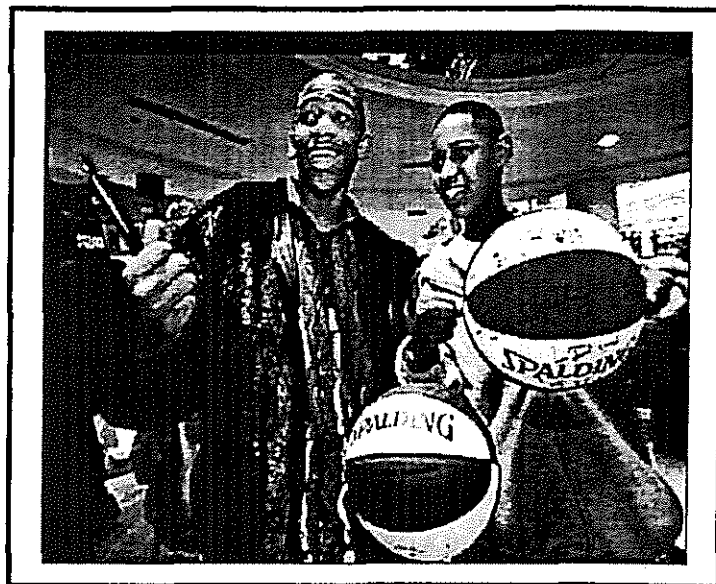
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- e. Successful completion of pre-match training and orientation.

5. IF YOU HAVE YOUTH MENTORS, THE FOLLOWING WILL APPLY:

- a. An application process which must include a parental consent form.
- b. Face-to-face interview.
- c. Reference checks at least two personal non-related adults.
- d. Successful completion of a pre-match training and orientation.



6. A READINESS AND TRAINING CURRICULUM FOR ALL MENTORS AND MENTESS INCLUDING:

- a. Trained staff trainers.
- b. Orientation to program and resource network, including information and referral, other supportive services, and schools.
- c. Skills development as appropriate.
- d. Cultural heritage sensitivity and appreciation training.
- e. Guidelines for participants on how to get the most out of the mentoring relationship.
- f. Dos and don'ts of relationship management.
- g. Job and role descriptions.
- h. Confidentiality and liability information.
- i. Crisis management! problem solving resources.
- j. Communication skills development.
- k. Ongoing sessions as necessary.

- b. A commitment to consistency.
- c. A grounding in the program's eligibility criteria.
- d. A rationale for the selection of this particular matching strategy from the wide range of available models.
- e. Appropriate criteria for matches, including some or all of the following: i.) Gender; age; language; requirements; availability; needs; interests; preferences of volunteer and participant; life experience; temperament.
- f. Signed statements of understanding that both parties agree to the conditions of the match and the mentoring relationship.
- g. The program may have pre-match social activities between mentor and mentees.

7. A MATCHING STRATEGY INCLUDING:

- a. A link with the program's statement of purpose.

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- h. Team building activities to reduce the anxiety of the first meeting.
- e. Appropriate criteria for matches, including some or all of the following: i.) Gender; age; language; requirements; availability; needs; interests; preferences of volunteer and participant; life experience; temperament.
- f. Signed statements of understanding that both parties agree to the conditions of the match and the mentoring relationship.
- g. The program may have pre-match social activities between mentor and mentees.
- h. Team building activities to reduce the anxiety of the first meeting.



A MONITORING PROCESS INCLUDING:

- a. Consistent scheduled meetings with staff, mentors, and mentees.
- b. A tracking system for ongoing assessment.
- c. Written records.
- d. Input from family, community partners, and significant others.
- e. A process for managing grievances, praise, rematching, interpersonal problem solving, and premature relationship closure.

9. A SUPPORT, RECOGNITION AND RETENTION COMPONENT THAT MAY

INCLUDE:

- a. A formal kick-off event.
- b. Ongoing peer support groups for volunteers, participants, and others.
- c. Ongoing training and development.
- d. Relevant issue discussion and information dissemination.

- e. Networking with appropriate organizations.
- f. Social gatherings of different groups as needed.
- g. Annual recognition and appreciation event.
- h. Newsletters of other mailings to mentors, mentees, supporters, and funders.

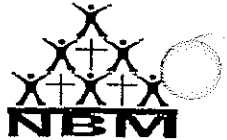
10. CLOSURE STEPS INCLUDING:

- a. Private and confidential exit interviews to de-brief the mentoring relationship between:
 - i.) Mentee and staff
 - ii.) Mentor and staff
 - iii.) Mentor and mentee without staff
- b. Clearly stated policy for future contacts between mentor and mentee.
- c. Assistance for participating in defining next steps for achieving personal goals (for the mentee).

11. AN EVALUATION PROCESS BASED ON:

- a. Outcome analysis of program and relationship.
- b. Program criteria and statement of purpose.
- c. Information needs of board, funders, community partners, and other supporters of the program.

Christian Stewardship



**CHRISTIAN STEWARDSHIP 2003
A BIBLICAL APPROACH TO FAITHFUL
CHRISTIAN LIVING**

**Arlington Christian Bible Fellowship
1013 W. Park Row
Arlington, TX
Pastor Teo Bessman, Senior Pastor
Thomas Mannah, Sunday Superintendent
Written By Thomas Mannah**

INTRODUCTION

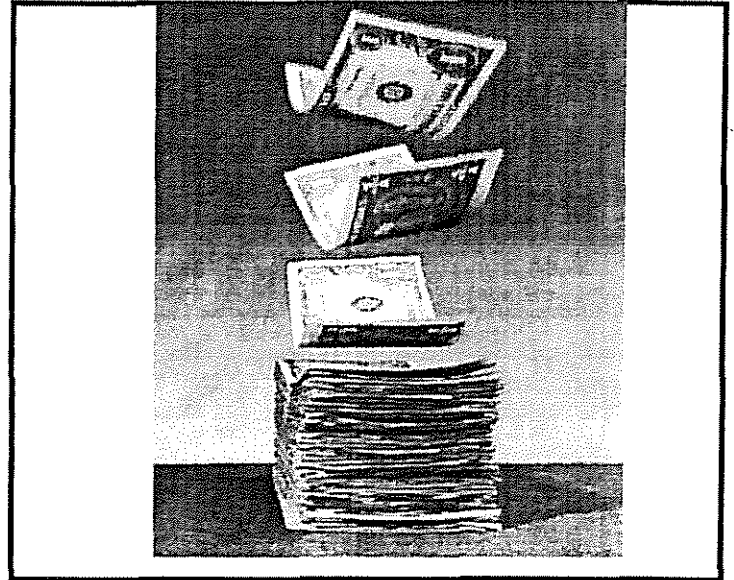
Of the truth, we bring you greetings in the name of Jesus Christ, Our Creator, Savior, Model, Sustainer, and Lord. Unfortunately for us, words are inadequate to express our heartfelt thanks and appreciation for your dedication, commitment, hard work, passion and labor of love manifested.

For us, this two-month improvisation is a privilege, It allows us to experience God's inspiration, which challenges us to research and gather materials that suit our special needs and affords us the comfort of teaching the materials.

These eight lessons on Christian Stewardship are to be taught during January and February 2003. This course has been customized for a broad based approach. It begins with topics that allow those who do not know Jesus Christ the opportunity to experience Him in a personal way and to increase awareness to those who have had it before.

The Bible says that the harvest is plentiful but the workers are few; therefore, we should seek the owner of this harvest to send more workers (Matthews 9:37). This is the season, wherein we are opportune to develop Christian workers for the harvest.

A Christian steward is one who manages but doesn't own that which he/she is given. God has called and put into our care His harvest for proper management. We cannot help but demonstrate good stewardship as indicated in the Bible (Matthews 25:14 — 30).



Remember, we are a privileged people, embodied with natural abilities and spiritual gifts that enable us to perfect our calling. Fellow teachers, we pray you in Christ's stead to continue the good works till He comes. Amen!

LESSON ONE: THE PRIVILEGED ME

Memory Verse: Ephesians 2:11 — 12

Text: Ps. 51:5; Rom. 5:12, 14; Is. 59:2, 3; Rom. 6:23; Eph. 2:8—9; 2 Cor. 5:17

OBJECTIVE: The goal of this lesson is to establish the fact that we cannot be Christian steward outside of experiencing Jesus Christ. The teacher should cease the opportunity and introduce Jesus Christ to the unsaved, helping them to receive Him as Savior and Lord.

The Psalmist declares that the sinner's current status as indicated in Ephesians 2:11 — 13 is not by choice since we were conceived in sin (Ps. 51:5). The Apostle Paul traced the fact that sin originated with Adam (Rom. 5:12, 14).

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Isaiah added that our sin not only separate us from God, it blocks Him from seeing us; thus, destroying the father-son relationship (Is. 59:2 — 3). Paul went to a greater level of what the power of sin is capable of doing. He said, "The wages of sin is death (Rom 6:23a); but thanks to God that his gift is eternal life (Rom. 6:23b).

God Privileged us through His Grace There is no reason for boasting for there is nothing that we did or can do to deserve God's undeserving favor (Eph. 2:8 — 9). Paul says that not even for a righteous person could anyone die; but Jesus Christ declared that God gave His best so that we will not be separated from Him (John 3:16). All we need to do is to confess our sins (1 John 1:9) and repent (Acts 2:38).

LESSON TWO: SEEING ME THROUGH GOD'S EYES

Memory Verse: 1 Cor. 7:7

Text: 2 Cor. 5:17; 1 Cor. 7:7; 1 Tim. 4:14; 2 Tim. 1:5—17; Ps. 18:16; Eph. 4:10—16

OBJECTIVE: The objective of this lesson is to bring the Bible student to the realization that when a person accepts Jesus Christ, he has become a new creature according to scripture (2 Cor. 5:17, Rom. 8:16). He is like a gold mine. There are both natural and spiritual gifts deposited within. There is no room for excuses because God created him with a plan and purpose (1 Cor. 7:7). Remember that by virtue of the fact that he has denounced his previous slave master, he is vulnerable to captivity; therefore nurturing the new convert, empowers him spiritually to live a victorious Christian life.

Self-discovery is empowerment. We must help them discover themselves, knowing their present position in Christ, their natural abilities and the spiritual gifts they embody. Moreover, they must begin to access as well as exercise these gifts for the perfecting of the body of Christ (1 Tim. 4:14; 2 Tim. 1:5—17)

Three things automatically happens:

1. Their self-esteem starts to be generated because the church will recognize it (Ps. 18:16).
2. They will start to experience spiritual maturity because there is no place for the flesh.
3. The Body of Christ will benefit (Eph. 4:10 — 16).

LESSON THREE: TRUST: A MARK OF STEWARDSHIP

Memory Verse: Luke 16:10

Text: Luke 16:10 — 12

OBJECTIVE: The bible student will understand the importance of trust to a Christian steward. We can over emphasize the fact that God expects His steward to be trustworthy. This perhaps carries the highest mark in all expectation that a steward demonstrate trustworthiness. The principle of trust starts from little to great things. Most of us expect great things from God, yet we can be trusted with little (Luke 16:10 — 12).

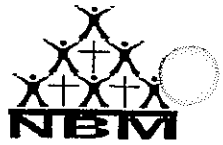
The teacher should generate a soul-searching environment by asking questions such as: Can you trust yourself? Can you be trusted? If God was to make Himself visible to you today, can you honestly ask Him to trust you? The list goes on and on.

Paul, in Titus 2:9 — 14, asks us to develop stewards (servants) to be trustworthy, denying worldly lust and "looking for that blessed hope."

The lack of trust has caused a great lost in nations (government) relationships; needless to mention, in church growth. It appear as though it is a crime for a person to be trustworthy. Dishonesty has become a life-style that people laugh at those who are striving to live up to such expectancy.

Remember, we are children of light because our Father is light. Dishonesty is darkness. Dishonesty is a clear

Christian Stewardship



evidence of not being of God; therefore, let us walk in the light even as our Father is, that we may have fellowship one with another (1 John 1:5—7)

LESSON FOUR: POWER AND AUTHORITY

MEMORY VERSE: Daniel 4:32

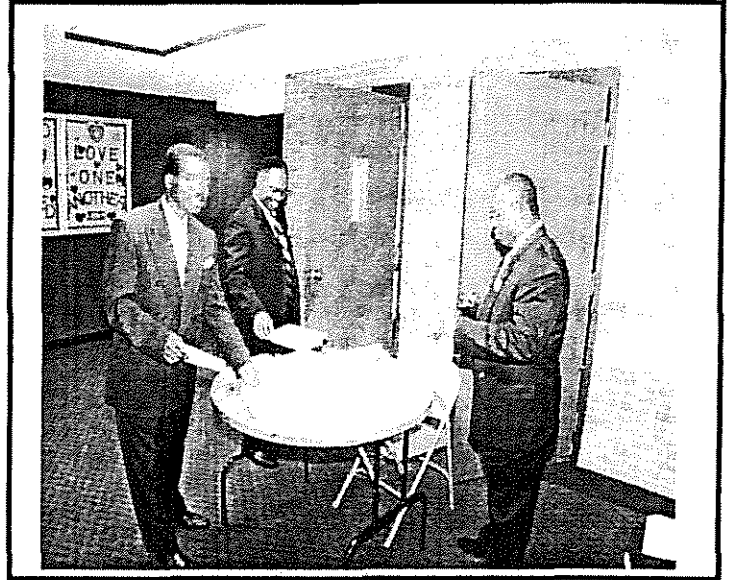
TEXT: Daniel 1:1 —2; 4:1 — 7; 3:1 —7; 4:30— 37.

OBJECTIVE: The goal of this lesson is to instill in our hearers that power is of God and not man. He demonstrates power “in the kingdom of man,” instead (Daniel 4:32). Actually Nebuchadnezzar did not earn the position. He was placed there to serve as steward. See how he got in the place of authority: it was the Lord who gave King Jehoiakim over to him (Daniel 1:1 — 2).

King Nebuchadnezzar started off fine. He made a proclamation giving recognition to God (Daniel 4:1 —5) but after a short time, his true color was shown. As he gained power, he began to glorify himself (Daniel 4:30). Can we say that it was the position that caused him to be consumed with such power or did he come in with it?

King Nebuchadnezzar only pretended in his proclamation (Dan. 4:1 — 5). The Bible says, “Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap.” (Gal. 6:7). God knew that he had such seed hidden within; but because He wanted to use Nebuchadnezzar for His glory, brought him to the place of authority.

This process is known as the providence of God. Before long, it was the seed of greed, which germinated and brought forth its fruit (Dan. 4:3 — 7; 3:1 — 7; 4:30). God immediately abased him (Dan 4:31 — 33). For seven years, God allowed him to humble himself. After he demonstrated the fruit of repentance, God restored him back to the place of stewardship. (Dan. 4:34 — 37) As Christian stewards, we should remember that the way up is down. We ought to humble ourselves so that God can promote us.



LESSON FIVE: SUCCESS AND BLESSING

MEMORY VERSE: Joshua 1:8

TEXT: Joshua 1:1 —9; Deut. 6:6—12:32:15; Prov. 1:32; 30:9.

OBJECTIVE: The goal of this lesson is to help Christian stewards understand and accept that success or blessings will over take them; and it is their responsibility to properly handle it.

At this time in history, Moses, God’s “servant,” is dead and God has called Joshua, Moses’ battlefield Commander, to step in where Moses was. Remember, God did not lessen the promises of success to Joshua (Josh. 1:1 — 6, 9).

The Blessings of God come with specific instructions to ensure that God’s steward continues to live in success (Josh. 1:7 — 8). Now, it does not mean simply that if we do all that is in the Book, that there will be no difficulties. But those are opportunities and challenges that make us strong.

The problem Israel had with God was that she remembered to call on Him when in need; but easily

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forgot when He heard her cry. From time to time, God kept reminding Israel not to forget (Deut. 6:6 — 12; 32:15).

Solomon was a successful man of wisdom. God entrusted Him with worth and wisdom. He has said that the waywardness of the simple will kill them, and the complacency of fools will destroy them (Prov. 1:32). Now consider Solomon's prayer: "Otherwise, I may have too much and disown you and say, 'Who is the Lord?' Or I may become poor and steal, And so dishonor the name of my God." (Prov. 30:9)

Joshua, like Israel, was given much; therefore, much was required of him. As stewards, success is ours, but we are responsible to God as to how we manage and give accountability to him. Solomon knew that success has a way of making it to the top, taking God's place.

LESSON SIX: GIVING: GOD'S UNIVERSAL LAW

MEMORY VERSE: Luke 6:38

TEXT: Gal. 6:7; Luke 6:31 — 34, 38; Phil. 4:12 - 13.

OBJECTIVE: Christian stewards will comprehend giving as God universal law that has an inevitable flow of returned substance. He will also understand the two dimensions of giving and apply that which is expected of him. It is commonly said, "If you do good, you do good to yourself." This universal law is a spiritual concept. In Gal. 6:7, Paul taught the Galatians the principle of sowing and reaping. In our Memory verse, Luke 6:38a, Jesus stressed the secret of a return flow of substance: "Give and it will be given to you..

THE TWO DIMENSIONS OF GIVING

As was before and even as it is no, the universal law was not only practiced by Christian stewards; the world also practiced it. However, there are differences in giving that make a distinction between the world system of giving and that of Christian stewards.

The Worldly Dimension of Giving: When people of the world give, they expect the return flow of substance to be effected by those to whom they gave. Jesus Christ strongly mentioned the world system of giving and expectations in Luke 6:32 — 34. He denounced such system and discouraged the disciples from engaging themselves into such a system. As the model teacher, Jesus called those who do such practice as sinners, meaning that they are not of Him. Quickly, our Lord prompted them to the right way of giving, which is the second dimension.

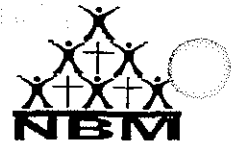
The Christian Dimension of Giving: The second dimension is the Christian stewardship system of giving. Jesus is preparing the disciples, giving them a balance that makes the difference. He taught them to give to those who are unable to effect a returned flow of substance and their reward shall be great (Luke 6:35 — 36). The Master Teacher added, "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete with it shall be measured to you again." (Luke 6:38)

The common factors between these dimensions are: they are creatures of God and they love to give. However, the difference is that one group of people are not saved and delight in the world's system of giving. They don't give to those who are unable to give back. The second group of people give to those who are poor. These are disadvantaged people who are so poor that they can't afford to reciprocate; therefore, God is the one who completes the returned flow of substance (Luke 6:35 — 36).

THE OBSTACLE TO GIVING

The obstacle that stewards encounter in giving as expected is INSECURITY, which is driven by lack of faith or assurance, instead of poverty. Jesus' disciples were no exception. They were materialistic, overwhelmed with the wants of clothes and food

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(Matt. 6:25 — 31). Here again Jesus is teaching them to be different, and He is helping them to keep focus, setting their priority straight (Matt. 6:32). Immediately after that class, Jesus started to command them to put “first things first.” He commanded them saying, “But seek ye first the kingdom of God, and His righteousness; and all these things shall be added to you.” (Matt. 6:33)

This is an example of how the world is coming into the church instead of the church going into the world. The disciples are overwhelmed with a future they don’t really know. They were with the one who knows and holds the future; yet, they were worried. Fear is a fact of life. No one can say they don’t suffer from fear of some kind; but it should not over take Christian stewards.

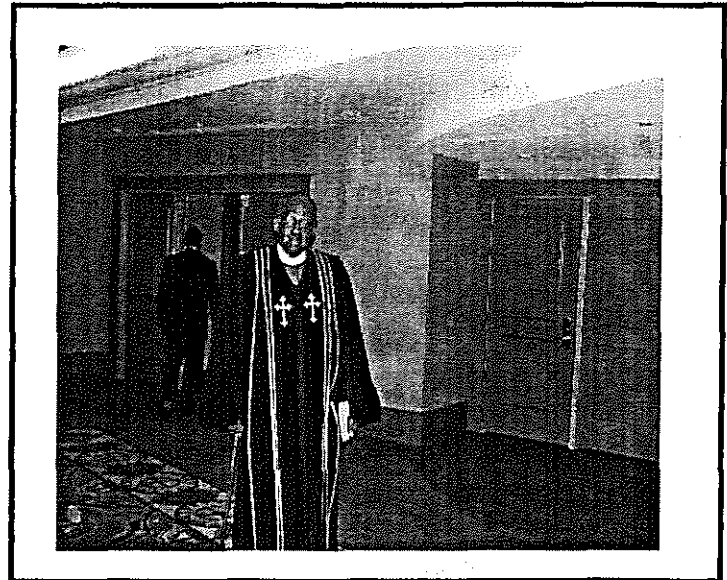
When Christian stewards allow the fear factor, which fosters the lack of faith in God, they will withhold from giving. If they do not give, they will not receive. The churches of Paul’s day were the same. Imagine the great work of Paul. Yet he had to make tents for a living, It was the Church of Philippi that collected an offering and sent it to him. (Phil. 4:12 — 13)

Notice how Paul expressed his gratitude and blessings for the Church at Philippi (Phil.

4: 19—20). When Christian stewards give, God uses their gift, plants the seeds of love

and giving into the hearts of people and have them find favor with those people.

Remember to “give and it shall be given to you...” (Luke 6:38a)



LESSON SEVEN: OFFERING: A VOLUNTARY GIVING

MEMORY VERSE: Acts 20:35

TEXT: 2 Cor. 8:1 — 8; Phil. 4:17

OBJECTIVE: Christian stewards will understand offering and the manner in which it is practiced in the church.

The word ‘offering’ is also known as voluntary giving and grace giving. Many times the church refers to it as special offering or freewill offering. This is the offering given above the tithe.

Jesus demonstrated this FREEWILL gift when He gave His life on Calvary for sinners— the world. (John 3:16) This was not a reciprocal gift as in the case of the tithe. Here we see giving at its best. No gift ever given compares to Jesus giving Himself on the cross. This is a divine example of giving.

The Apostle Paul used the Macedonian Christians as examples of Grace giving to the Corinthians and he characterized their giving in three words: GRACE, ABILITY, and COMMITMENT, GRACE

Christian Stewardship



Grace is a gift from God. Giving is an unnatural act: man's tendency is to always get. Therefore, it takes a change of heart to obey God in making offering graciously. When a Christian steward gives unto God it indicates the extension of himself as well as a clear manifestation of the degree to which the change has taken place in his heart (2 Cor. 8:1)

ABILITY

The Christians in Macedonia were people of severe poverty and much trial, yet, with the grace of God operating in their hearts gave so generously. God has not asked us to give what we don't have (2 Cor. 8:2 - 3). The church leaders were raising special offerings to help the needy in the church (2 Cor. 8:4).

COMMITMENT

Their giving was made possible because of their commitment." To be a grace giver the following pattern must be considered:

1. They were committed to the Lord. Once a full commitment is made to the Lord, giving becomes as natural as possible. If God is our number one priority, we will honor Him with our worth (Prov. 3:9 — 10; 2 Cor. 8:4—5)
2. They committed themselves to the leaders, enabling them to help the needy.
3. They committed themselves to the saints. They saw the need and they voluntarily met the need.

THE THREEFOLD PURPOSE

Titus, Paul's son in the Lord, a Pastor at the church of Corinth, had taken the message to the believers. They had received it and had made promises to do likewise. Some of the believers did give, but there were others who held back. Paul, not willing for the Corinthians to miss out on their blessings, instructed Titus to complete the offering process for the following purposes (Phil. 4:17):

1. That the Corinthians would complete their act of giving (Phil. 4:6).
2. That they would excel in giving (Phil. 4:7).
3. That they prove their love for God (Phil. 4:8, John 14:21).

As Christian stewards, we should not be forced to give rather, we should be willing to give. Remember, it is more blessed to give than to receive (Acts 20:35)

LESSON EIGHT: TITHE: A REQUIRED GIVING

MEMORY VERSE: MaL 3:10

TEXT: Mal. 3: 7 15

OBJECTIVE: Stewards should understand tithing as a requirement and not an act of freewill as in the case of the grace giving. God commands us to pay the tithe, which is a tenth of all our income.

It is important that Christian stewards understand what was established in the Old

Testament and also fulfilled in the New Testament. During the civilization of the Ol

Testament, the need for money was not as great as it is now. Therefore, God required

of stewards to tithe in kind. The farmers tithed in seeds, vegetables, etc. (Lev. 27:29 — 34). The tithe belongs to the Lord (Lev. 27:30).

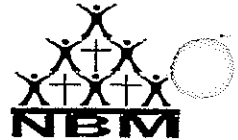
THE PRIORITY OF THE TITHE

The priority of the tithe is twofold:

1. We honor God with our tithe.
2. God blesses us with plenty that the return flow of substance is overflowing (Prov. 3:9-10).

THE SIGNIFICANCE OF THE TITHE

Christian Stewardship



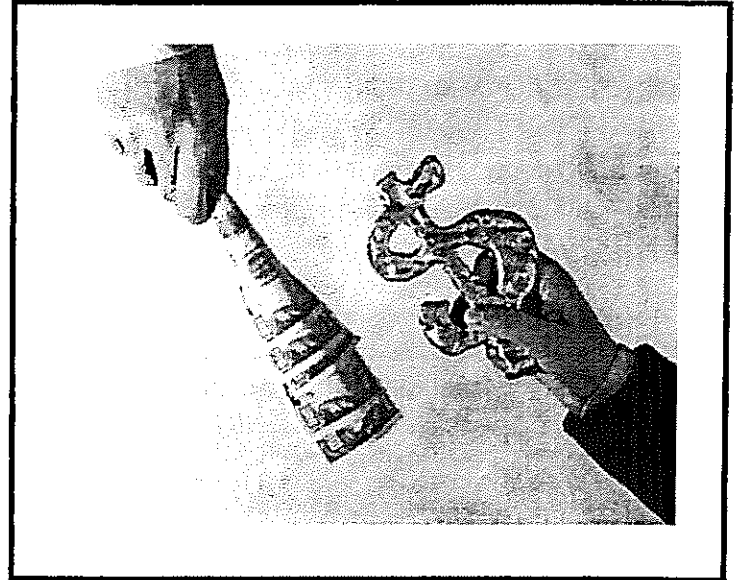
It is so important that Christian stewards comprehend that the teaching of tithing does not start with the monetary aspect. God is more interested in us than in what we have. He wants us to give our personal selves, and all else will be made possible. The content starts with Mal. 3:7 — 15. Their fathers turned their back on God. They had robbed God in their tithes and offerings. The whole nation was in trouble. It was because they backslid that God's ordinances were neglected (Mal. 3:7 — 8).

God desires that we establish our reasonable services unto Him (Rom. 12:1 — 2). Remember, God is calling for the return of His children unto Him. The giving of our every substance to God should not be the first priority but the second; for we do not serve God to be sanctified, saved, or obtain favor, rather we are saved to serve.

God does not have to put himself in a certain position to need our money for He owns it all and could have financed His kingdom's work a thousand different ways (Ps. 24:1). He made and put us in the position to benefit (John 3:6a). God will pour Himself into our lives if we repent (Mal. 3:7).

Repentance is associated with tithing. The local church should emphasize repentance because the obstacle to tithing is not poverty. It is because we have not repented or committed our lives to the Lord. The least sacrificial thing we do in being obedient to our Lord is tithing. The reason is that we should not resist tithing if we are committed to the love of God (Matt. 23:23).

We are required to bring all of the tithe into the storehouse (Mal. 3:10 — 12). In this passage, we can attest that there is an over flow of blessing that is tied to tithing. Tithing is the way we prove God. When we tithe, God releases blessings that we cannot contain. Moreover, God will make us a blessing to other nations (Mal. 3:12).



How to Teach a Lesson: Lesson Guide



National Brotherhood Teaching Ministry

Lesson Title _____

Teacher: _____

Lesson Title _____

Date _____

Date Lesson To Be Taught: _____

Theme:

Scripture

Key Verse

Central Truth

Lesson Aims

Knowledge:

Attitude:

Behavior:

Lesson Outline

Life Need/Approach/Hook:

Bible Learning/Development:

Bible/Application:

Life Response:

Assignments for Next Lesson



Duties of Officers



A. Duties of Officers

The duties of officers shall be those common to persons holding such positions and in accordance with the required convention obligations and responsibilities as designated by the National Convention of the Church of Christ (Holiness) U.S.A. This includes membership and representation reports. The National Brotherhood Ministries will provide all forms.

1. President

- To oversee and manage the activities of the National Brotherhood Ministries.
- To preside at the meetings of the Executive Board at the National level, and any other called meetings during the year.
- To act as a parliamentarian to assure that all business is conducted in an appropriate manner using the Robert's Rules of Order.
- Have power to fill all vacancies by appointment until the next annual session, as well as appoint necessary committees to execute additional functions and plans of the National Brotherhood when necessary.
- Shall represent the National Brotherhood Ministries at all Parent Body meetings and confer with the officials of the National Parent Body when necessary in the interest of the National Brotherhood Ministries.
- To assure that all by-laws, oaths, constitution of the National Brotherhood Ministries, and Manual of the Church of Christ Holiness

U.S.A. are enforced at every level of the organization.

- Provide updates on the state of the National Brotherhood Ministries, and makes recommended changes for improvement in the form of an 'Annual Address', newsletter, or any other form of communications as he deems necessary.
- Shall approve all expenditures and sign all checks supporting appropriate expenses of the National Brotherhood.
- Shall support all Diocese Brotherhoods to assure they are aligned with the policies, procedures, vision, mission, goals, and objectives of the National Brotherhood.
- Shall assure that all Diocese Brotherhoods are properly represented at the National Convention.
- Shall make periodic visits to the Dioceses for support, training, and assistance in conducting a successful Brotherhood.

2. Vice President

- Shall perform all duties of the President during his absence or inability to perform, and provide assistance to the President in executing the functions of the National Brotherhood.
- Shall assist the President in making periodic visits to the Dioceses.

Duties of Officers



3. Secretary

- Shall assist the President in serving as a parliamentarian to assure that all business is conducted in an appropriate manner using the Robert's Rules of Order.
- Shall keep an accurate and complete record of the proceedings of each meeting.
- Shall receive status reports from other officers and facilitators of committees.
- Shall be responsible for all written communication during the year to the National and Diocese Officers to inform and remind them of upcoming events and responsibilities.
- Shall review all expenditures and sign all checks supporting appropriate expenses of the National Brotherhood.
- Shall perform other clerical duties as assigned by the President.
- Shall insure that all correspondence reports have been completed and submitted on time.
- Maintain and update the telephone directory of all National and Diocese officers, and assure all officers can be reached via appropriate means of communications (mailing address, telephone, pager, e-mail, or fax).

4. Financial Secretary

- Shall keep complete and accurate records of all finances during the year,

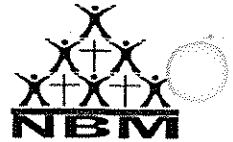
and prepare a financial report documenting receipts and expenditures that reflect the financial position of the National Brotherhood.

- Shall assist the Treasurer with the collection of funds for the annual correspondence reports and any other fundraisers during the National Convention.
- Shall receive copies of the bank statement on a monthly basis, and be responsible for initiating the reconciliation with the Treasurer.
- Shall perform all duties of the Treasurer during his absence or inability to perform in executing the financial duties of the National Brotherhood.

5. Treasurer

- Shall be the sole custodian of all funds collected and raised by the National Brotherhood.
- Shall insure the safety of all funds collected during the National Convention.
- Shall received and deposit all funds in a bank account designated in the home state of the Treasurer.
- Shall be responsible for communicating with the bank regarding all transactions, fees, and any administrative functions in keeping the account(s) up to date.
- Shall reconcile the bank statement on a monthly basis and work with the

Duties of Officers



Financial Secretary to assure funds are in balance.

- Shall perform all duties of the Financial Secretary during his absence or inability to perform, in executing the financial duties of the National Brotherhood.

6. Program Coordinator

Shall work in conjunction with the President and Secretary in carrying out the following responsibilities.:

- Chair the program committee for the National Brotherhood.
- Coordinate and implement ideas for the National Convention and during the year.
- Assume responsibility for scheduling and communicating ministry initiative at the local level and preparing a calendar of events.
- Prepare the programs, tickets, publicity, and make necessary arrangements to support ministry initiatives to be conducted at the National Convention.
- Contact all parties that have a role on the program at least two months before the event.

7. Male Mentor Coordinator

Shall work in conjunction with the President and Secretary in carrying out the following responsibilities:

- Chair sub-committee or coordinate a male mentoring program to be

distributed to every local brotherhood throughout the National Brotherhood organization.

- Develop programs, workshops, and training efforts that support the bonding of men and boys, fathers and sons, seniors and youth to promote effective men's ministry.
- Provide and distribute resource materials to all Dioceses.

8. Strategic Planner

Shall work in conjunction with the President and Secretary in carrying out the following responsibilities.

- Chair sub-committee or conduct a strategic session, reviewing the ministry goals of the National Brotherhood.
- Assure that the vision and mission of the National Brotherhood are aligned with the overall goals and objectives that the President sets each year.
- Assist the President in communicating the National Brotherhood strategy to all Dioceses.
- Identify creative ideas and programs to promote men's ministries for the year and during the National Convention.
- Develop an awareness campaign for Pastors to understand the importance of men's ministry.



Scheduling and Conducting Meetings

1. SCHEDULEING AND CONDUCTING MEETINGS

- Organization Posted/Verbal Announcement

Meetings

Meetings shall be held as determined and agreed upon by each Brotherhood unit. It is suggested that meetings be held weekly or monthly on the local level, quarterly on the district level, and annually on the diocese level. Each level shall make the necessary written reports as required by the National Convention of the Church of Christ (Holiness) U.S.A.

Scheduling a Meeting

1. The Secretary and the President should discuss and schedule all periodic, and adhoc meetings, agreeing on the information to be discussed, and how to notify the appropriate attendees, and the following objectives:

- Subject
- Goal(s)
- Date
- Time
- Place
- Attendees
- Materials
- Agenda

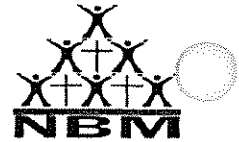
2. The Secretary will notify all attendees via the agreed upon standard means of communication, and confirms their attendance via the appropriate form of communications:

- Personal Delivery
- Postal Mail
- E-mail/Instant Message
- Phone/Voice Mail
- Fax

Conducting a Meeting

1. Each meeting is conducted by the President or an appointed facilitator, with the following structure in scope using Robert Rules of Order:
 - States the purpose and outcomes expected
 - Describes what is needed from the participants during the meeting
 - Discusses each agenda item completely before proceeding to the next one
 - Keeps the meeting focused by concentrating on the purpose and desired outcomes
 - Shows appreciation for constructive participation
 - Concludes by summarizing key points.
2. All meeting minutes and action items resulting from the meeting are documented, and filed as a hard, and /or saved as a soft copy as shown in figure 2. Copies are distributed to each participant via the agreed upon standard means of delivery.
3. All meeting metrics (including subject/meeting type, date, leader/facilitator name, number of attendees, meeting length, number of action items generated, other meeting statistics identified as appropriate) are recorded in the meeting minutes, as shown in figure 1.
4. A meeting is considered completed when it has met the its stated objective(s), time period, or by general agreement among the attendees.

Scheduling and Conducting Meetings



MEETING MINUTES FORMAT

Meeting Metrics

- Subject/Meeting Type:
- Date:
- Leader/facilitator name:
- Number of attendees:
- Meeting length:
- Number of action items generated:
- Other Meeting Statistics:

Meeting Minutes/Decision/Action Items/Next Steps

- Previous Meeting Minutes
- Discussion (Old Business):
- Resolution
- Action items:
- Discussion (New Business):
- Resolution
- Action items (Person Assigned Deadlines):
- Next Steps (Review All Action Items, Reminder, Schedule Next Meeting):
- Recorder name (Secretary):

DISTRIBUTION/STORAGE OF MEETING MINUTES

Distribution/Archive Meeting Minutes

- Hard and/or soft copies distributed to all attendees and absent members
- Target date for distributing minutes should be agreed upon in the meeting (suggested time period of 10 days from original meeting).
- Secretary should store a hard copy of the minutes in their files
- Secretary should save a copy of minutes on disk for a period of one year

1. ACCOUNTING/FINANCE POLICY AND PROCEDURES

An adequate and accurate financial system is necessary for all types of organizations. Leaders should be extremely sensitive to the fact that careless or improper handling of receipts brings quick and severe criticism. These accounting and financial policy and procedures will provide a sense of stability, a context for making wise decisions, and keeping the organization out of financial trouble.

• Internal Controls

Appropriate internal checks and balances are established:

1. More than one member of the Finance Committee should be present when counting and recording all cash transactions.
2. There should always be separation of duties, where the same member of the finance committee and/or Board Financial Officers should not be collecting, and depositing and disbursing funds.
3. The Treasurer should perform monthly bank reconciliation between the books of the organization and the financial institution.
4. The Treasurer should prepare periodic and annual financial reports along with the Financial Secretary.
5. The Treasurer should not disburse any check unless he has received all appropriate documentation and have received approval from the President.

Accounting/Finance Policy And Procedures



6. All monies shall be handled in an appropriate manner with integrity and in accordance with the best practices sanctioned by the Church of Christ (Holiness) U.S.A. Money to be drawn from the treasury shall be presented to the treasurer and signed by the president and secretary.

- **Annual Audits**

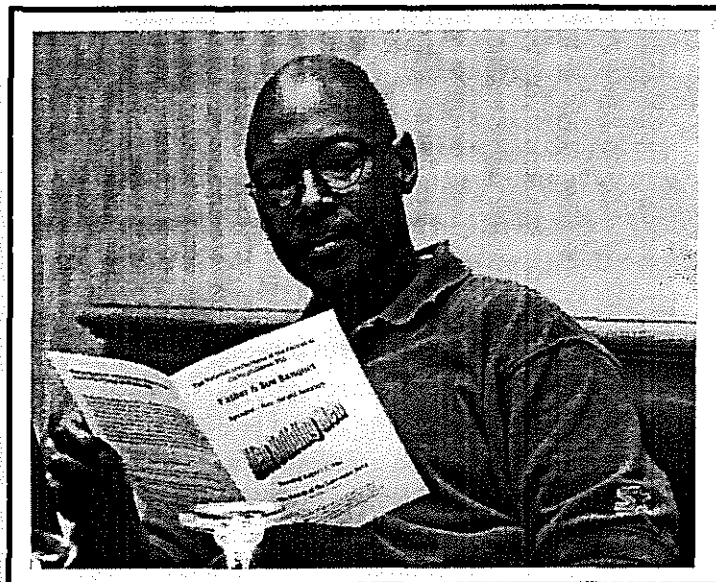
Procedures for the Financial Officers and Records:

1. The Treasurer, Correspondence Secretary, and the Financial Secretary are the only board members who are designated to handle the finances and records for the National Brotherhood Ministries.
2. The Treasurer, Correspondence Secretary and Financial Secretary are nominated, recommended and approved by the National Brotherhood Ministries, as well as the Church of Christ Holiness U.S.A. during the election year of the National Convention.
3. The National Brotherhood Ministries financial records are subject to periodic review of the National Budget/Audit Committee of the Church of Christ Holiness U.S.A.

- **Financial/Budget Reports**

Financial statement along with the annual budget should be available during the year and presented during the annual session of the National Brotherhood Ministries.

1. The Financial Secretary in conjunction with the Treasurer should prepare a income and expense statements reflecting current



financial status compared to the budget year-to-date.

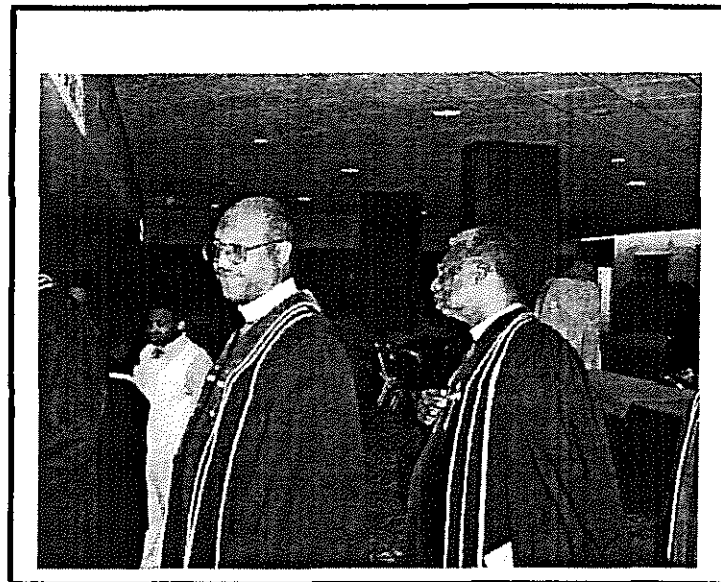
2. Monthly income and expense statements must be presented and approved during the year as well at the annual National Brotherhood session.
3. The National Brotherhood Ministries must submit an annual budget by the end of the National Convention for the fiscal year September - August.
4. The National Brotherhood Ministries Executive Board must approve each budget submitted.

Accounting/Finance Policy And Procedures



1. REPORTING PROCESS (Local, District, Diocese, National)

- Membership (figure 1)
 - a. Every man that is a member of his local church is an eligible member of the National Brotherhood Ministries
 - b. Membership is reported annually on the correspondence form and presented from the local level to every level (District, Diocese) up to the National level
 - c. Representation is paid annually to support the District, Diocese and National Brotherhood Ministries
 - d. Representation is \$20.00 for adults - ages 18 and up
 - e. Representation is \$3.00 for youth - ages 17 and under



- Quota (figure 2)
 - a. The quota that determines your current years representation is based on your previous year membership reported. Membership reported this year will determined next years representation (quota)
 - b. The quota helps to determine the budget for the subsequent years, to support the planning efforts for the National Brotherhood Ministries
 - c. The quota only supports the budgets for the District, Diocese, and National conventions. Local Brotherhood programs must be funded out of the local Brotherhood treasure. Dues and other fundraisers are at the discretion of the local brotherhood

- a. Each level of the brotherhood should document and record all financial transactions to be reported to your Brotherhood organization during the regular business sessions
- b. These transactions being reported should be reconciled between the Financial Secretary and the Treasurer
- c. The financial report should be published as part of the regular and annual minutes for that particular convention
- d. Please adhere to your local church financial policy concerning reporting procedures for your local brotherhood transactions as an auxiliary of the church



- Financial Reporting (figure 3)



Sample Financial Report

**NATIONAL BROTHERHOOD
CHURCH OF CHRIST (HOLINESS) U.S.A.
MEMBERSHIP SUMMARY REPORT 2002**

DIOCESE	PREVIOUS YOUTH	PREVIOUS ADULT	PREVIOUS TOTAL	PRESENT YOUTH	PRESENT ADULT	PRESENT TOTAL	INCREASE DECREASE	PERCENTAGE %
Northern	13	101	114	12	111	123	9	8%
Eastern	22	53	75	22	55	77	2	3%
South Central	71	115	186	113	166	279	93	50%
North Central	0	15	15	4	27	31	16	107%
South Western	39	263	302	63	259	322	20	7%
South Eastern	7	28	35	7	28	35	0	0%
Western	0	68	68	12	48	60	(8)	-12%
Pacific Northwest	0	16	16	4	9	13	(3)	0%
TOTAL DIOCESE	152	659	811	237	703	940	129	16%

**NATIONAL BROTHERHOOD
CHURCH OF CHRIST (HOLINESS) U.S.A.
2002 REPRESENTATION**

DIOCESE	YOUTH NATIONAL	ADULT NATIONAL	TOTAL
Northern	13.00	1,032.00	1,045.00
Eastern	22.00	550.00	572.00
South Central	71.00	1,150.00	1,221.00
North Central	4.00	270.00	274.00
South Western	39.00	2,121.00	2,160.00
South Eastern	7.00	280.00	287.00
Western	12.00	450.00	462.00
Pacific Northwest	4.00	90.00	94.00
TOTAL	172.00	5,943.00	6,115.00

**NATIONAL BROTHERHOOD
CHURCH OF CHRIST (HOLINESS) U.S.A.
2003 QUOTA**

DIOCESE	YOUTH NATIONAL	ADULT NATIONAL	TOTAL
	\$1.00	\$10.00	
Northern	12.00	1,110.00	1,122.00
Eastern	22.00	550.00	572.00
South Central	113.00	1,660.00	1,773.00
North Central	4.00	270.00	274.00
South Western	63.00	2,590.00	2,653.00
South Eastern	7.00	280.00	287.00
Western	12.00	480.00	492.00
Pacific Northwest	4.00	90.00	94.00
TOTAL QUOTA	237.00	7,030.00	7,267.00

Sample Financial Report



BROTHERHOOD FINANCIAL REPORT

August 13, 2002

Brought forward:		2,022.92
Receipts:(Interim Period 9/01 - 7/02)		
Bank Interest	16.64	
Bank Deposit Adjustment	244.68	
Total Brought Forward & Receipts		261.32
Disbursement (Interim Period 9/01 - 7/02)		
Bank Service Charge	56.30	
Terrance Kendrick-WebSite Page	200.00	
Gregory Wilkerson - Diocese Travel Expenses	650.00	
Total Disbursement		906.30
Total Adjusted Brought Forward		1,377.94
Receipts To This Session:		
Luncheon Ticket Sales	2,301.00	
Representation	6,115.00	
Total Receipts		8,416.00
Total Adj Brought Forward And Receipts		9,793.94
Disbursements In This Session:		
Representation to National Convention	1,200.00	
UCWWM Charter Membership-M.R. Conic Foundation	100.00	
Brotherhood Luncheon South Central Diocese Brotherhood	600.00	
Programs and Tickets for Luncheon	58.69	
South Central Diocese Museum Rental	300.00	
Speakers Dr. Dolphus Weary	200.00	
Bowie Sound System-Video Projector	321.00	
Executive Board Breakfast-Bristol Resturant	77.00	
President Exec. BD. Registration- Wilkerson	25.00	
Printing Expense Press Release/Newsletter -Wilkerson	354.80	
President Printing Expense Newsletter -Wilkerson	17.00	
Secretary Postage Expenses-Washington	40.00	
Funeral Donation-Michael Bond	50.00	
Reimburse for Plaques-Michael Bond	50.00	
Officer Donation President-Gregory Wilkerson	100.00	
Officer Donation Vice President- Chris Sutton	100.00	
Officer Donation Secretary-Maurice Washington	100.00	
Officer Donation Financial Secretary-Eld. Timothy Pridgen	100.00	
Officer Donation Treasurer-Henry Jenkins	100.00	
Strategic Planner-Leroy Divinity	90.00	
Program Coordinator-Michael Bonds	90.00	
Mentor Coordinator-Leonard Moore	90.00	
Total Disbursements		4,163.49
Balance In Treasury		\$5,630.45



CHURCH OF CHRIST HOLINESS U.S.A.



ACTION PLAN WORKSHEET

Name of Board, Auxiliary (B.A.M.): _____

National Officer: _____

Date: _____

Goal #

Objective:

Action Steps	Persons Responsible	Due Date Or Time Line	Human or Financial Resources Needed

NATIONAL BROTHERHOOD STATUS REPORT

CHURCH/DISTRICT/DIOCESE:	
DATE:	
PREPARED BY:	

Overall Assessment:

Status Legend: Excellent, Good, Poor

MINISTRY AREA	STATUS	COMMENTS
Evangelism		
Meetings		
Training		
Communications		
Issues/Concerns		
Overall		

KEY ACCOMPLISHMENTS

▪

▪

PLANS FOR THE YEAR

▪

This Certificate is Awarded to

On this _____ day of _____, 20____

For Your Financial and Numerical Support in Helping the
National Brotherhood Ministries in reaching its Vision to have
Vibrant Men's Ministries in every Church of Christ Holiness U.S.A.

Senior Bishop COCHUSA

President National Convention

National Brotherhood President

National Brotherhood Secretary



NATIONAL BROTHERHOOD MINISTRIES

*Gregory Wilson, Sr., President
John McDonald, 1st Vice President
Michael Bond, 2nd Vice President
Tyler Brumfield, Secretary
Vincent Smith, Financial Secretary
Richard Brown., Treasurer*

Church of Christ (Holiness) USA

Young Men's Mentee Scholarship Application Packet

January 2017

COCHUSA National Brotherhood Ministries
Young Men's Mentee Scholarship Criteria

□ Age requirement

The applicant must be college age 17-20 years old in order to apply for the scholarship. Applicant may receive the scholarship no later than their 21st birthday. No funds will be issued after the age of 21 regardless of years needed for completion of college.

□ Enrollment Status

Applicant must have intentions to apply to a 2 year college, 4 year college or university, professional/vocational trade school, or the armed services. Applicant must show proof of acceptance to school or armed service. Scholarship funds will be dispersed upon matriculation.

□ Application Process

Applicant must compete on four levels: Local, District, Diocese, and National level. At each level one applicant will be recognized and will advance to the next level. During the National Brotherhood Breakfast or NBM designated event the scholarship amounts determined will be awarded to the designated recipients. The final decision of awards distributed will be made by the NBM scholarship committee.

Judging Criteria for the National Brotherhood Ministries
Young Men's Mentee Scholarship

All requirements and supporting documents must be completed and included prior to the judging process. The scores values indicated for brotherhood participation, accomplishments, requirements, and documentation and interviews.

Section 1. Place a check in the box to signify that the requirement has been met

Requirements (Applicant must meet all of the following requirements):

- Active member of the Church of Christ (Holiness) USA
- Active member of their local/district/diocese brotherhood ministry
- Has a 2.5 cumulative grade point average from high school or college for college bound applicants or 2.0 cumulative grade point average for vocational or armed service bound applicants
- Is a graduating high school senior
- Agrees to become a scholarship financial and/or service benefactor upon completion of college or service term and gainful employment

Section 2. Place a check in the box to signify that the requirement has been met

Documentation (Applicant must present the following):

- Official high school transcript
- Letter of recommendation from Pastor
- Letter of recommendation for mentor or brotherhood sponsor
- Letter of recommendation from High School Teacher/Counselor, or Employer
- An application signed by both the District and Diocese Congress Presidents respectively
- A College letter of acceptance from at least one college, vocational/trade, recruiter
- A 3x5 should be provided

Section 3. Place a check in the box to signify that the application has been evaluated for accomplishments

Note: Applicants must list their accomplishments (i.e. activity participation, offices held and awards received in the following areas during their high school years only:

- Church involvement
- Brotherhood involvement (including but not limited to service and mentoring participation)
- Honors and Awards
- Extracurricular Activities
- Community Involvement

Scoring Checklist (For Evaluators)

Areas I and II of the application (Requirements and Documentation respectively) will not be given points. However, all of the requirements must be met, and all supporting documents must be included for the application to be considered. The score values indicated for areas three (Accomplishments), four (Essay) and five (Interview) represent the maximum number of points that can be received in that particular category.

- Must be an active member of the Church of Christ (Holiness) USA
- Must be an active member of their local or district brotherhood ministry
- Must have a 2.5 cumulative grade point average from high school or college for college bound applicants or 2.0 cumulative grade point average for vocational or armed service bound applicants
- Must be graduating high school senior
- Must agree to become a scholarship financial and/or service benefactor upon completion of college or service term and gainful employment

Documentation (Applicant must present the following):

- Official high school transcript
- Letter of recommendation from Pastor
- Letter of recommendation for mentor or brotherhood sponsor
- Letter of recommendation from High School Teacher/Counselor, or Employer
- An application signed by both the District and Diocese Congress Presidents respectively
- A College letter of acceptance from at least one college, vocational/trade, recruiter
- A 3x5 should be provided

Accomplishments: Applicants must list their accomplishments (i.e. activity participation, offices held and awards received in the following areas during their high school and college years only:

- Church involvement
- Honors and Awards
- Extracurricular Activities
- Community Involvement



NATIONAL BROTHERHOOD MINISTRIES

*Gregory Wilson, Sr., President
John McDonald, 1st Vice President
Michael Bond, 2nd Vice President
Tyler Brumfield, Secretary
Vincent Smith, Financial Secretary
Richard Brown., Treasurer*

COCHUSA National Brotherhood Ministries Young Men's Mentee Scholarship

Applicant: _____
Last First Middle

Address: _____
Street City/State Zip Code

Phone Number: _____ Date of Birth: _____

Name of High School: _____

Local Church Name: _____

Local NBM President: _____
(Signature)

District Name: _____

District NBM President: _____
(Signature)

District Name: _____

Diocese NBM President: _____
(Signature)

Section 3. Accomplishments

The applicant will describe his accomplishments in the areas of the church and brotherhood ministry. The applicant will also describe his honors and awards, extracurricular activities, and community involvement. Members of the evaluation committee will review the descriptions and assigned points for each type of accomplishment and the average score will be tabulated. Each accomplishment type will be worth 10 points maximum with a maximum total score of 50 points.

Church involvement (10 points maximum)

Evaluators score _____/10

Brotherhood involvement (10 points maximum)

Evaluators score _____/10

Honors and Awards (10 points maximum)

Evaluators score _____/10

Extracurricular Activities (10 points maximum)

Evaluators score _____/10

Community Service (10 points maximum)

Evaluators score _____/10

Total Score _____

Evaluators Average Score _____

Evaluator's Signature: _____



National Brotherhood Ministries Churches of Christ (Holiness) USA

Letter Form

Church Name: _____

Church Address: _____

City _____ State _____ Zip _____

TO: (District/Diocese/National NBM Convention Assembly At)

REPORT

Age 17 & Under

Previous Membership: _____

Present Membership: _____

Increase: _____ Decrease: _____

Age 18 & Over

Previous Membership: _____

Present Membership: _____

Increase: _____ Decrease: _____

Date of NBM Meeting: _____

President: _____

Address: _____

Secretary: _____

Address: _____

Delegates: _____

Church of Christ Holiness U.S.A.

Resolution(s) to District/Diocese/National: _____



NATIONAL BROTHERHOOD MINISTRIES

NBBM